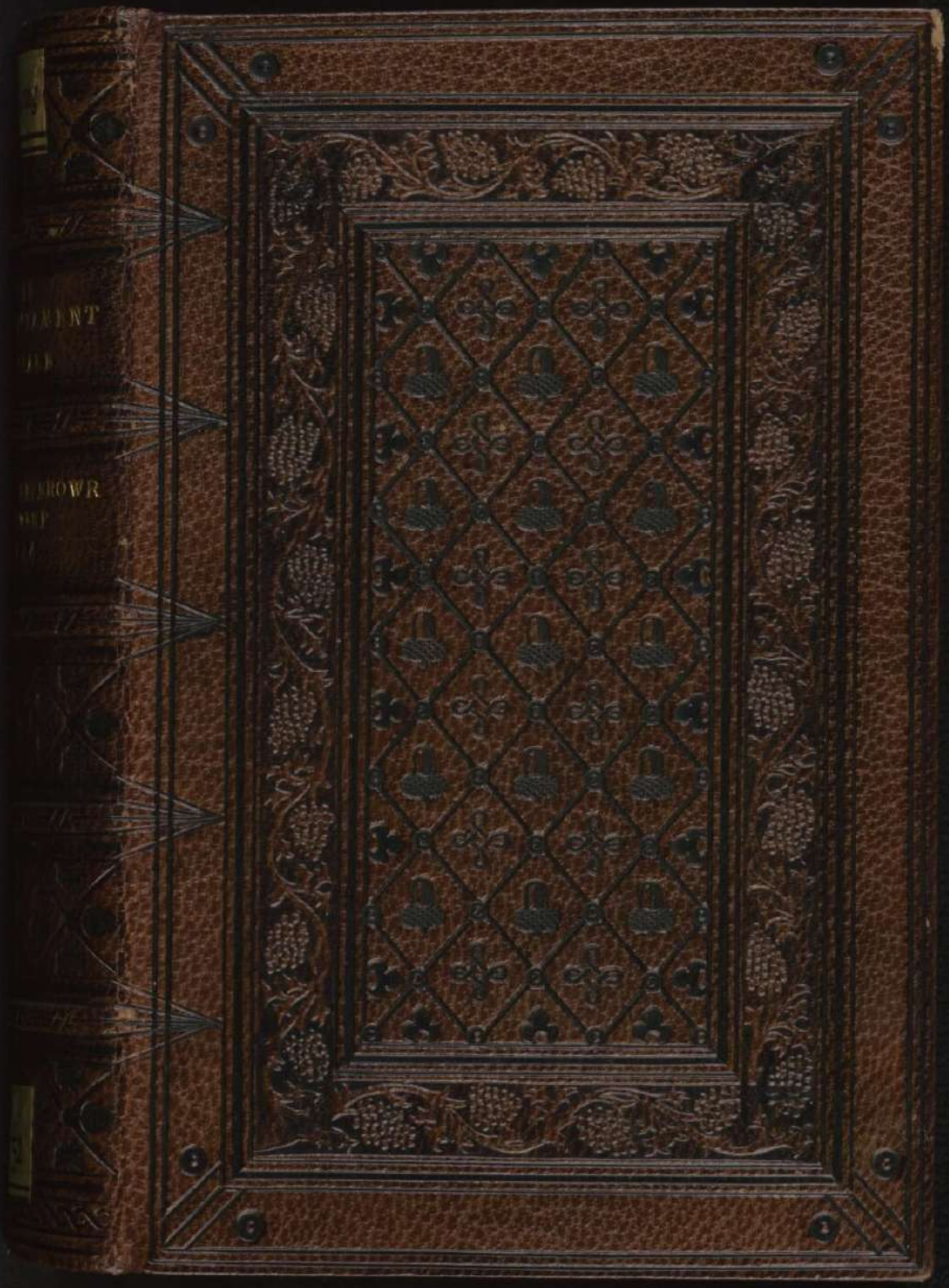

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¶ The ne=
we Testament/dyly
gently corrected and
compared with the
Greke by Willyam
Tindale: and fynel=
shed in the yere of ou
re Lorde God.
A. M. D. C. xxxiij.
in the moneth of
Nouember.

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¶ W. T. Vnto the Reader.

Ere thou haſt (mooſt deare reader) the new Teſtamēt or covenaunt made wyth vs of God in Chriſtes bloude. Which I have looked over agayne (now at the laſt) with all dylygence / and compared it vnto the Greke/and have weded oute of it many fautes/which lacke of helpe at the begynninge and overſyght/ dyd ſowe therin. If ought ſeme chaunged/ or not all to gether agreynge with the Greke/ let the fynder of ỹ faute conſider the Hebrue Phraſe or maner of ſpeche lefte in the Greke wordes. Whoſe preterperfectence and preſenttence is ofte both one/and the futuretence is the optative mode alſo/and the futuretence is ofte the imperatyve mode in the actyve voyce/and in the paſſyve ever. Lykewyſe perſon for perſon/nombre for nombre/and an interrogacion for a cōdicionall/and ſoche lyke is with the Hebrues a comen vſage.

I have alſo in manye places ſet lyght in the mergent/to vnderſtonde the text by. If anye man fynde fautes ether with the trāſlacion or ought beſyde (which is eaſyer for manye to do/then ſo well to have tranſlated it them ſelves of their awne pregnant wyttes/ at the begynnynge wtthoute forenſample) to the ſame it ſhalbe law full to trāſlate it them ſelves and to put what they luſt therto. If I ſhall

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shall perceave ether by my selfe or by the information of other/that ought be escaped me/ or myght be more playnlye translated/ I will shortlye after/cause it to be mended. Howbe it in manye places / me thynketh it better to put a declaracyon in the margent/then to runne to farre from the text. And in manye places/where the text semeth at the fyrst choppe hardeto be vnderstonde/yet ỳ circũstãces before and after/and oftẽ readinge together/maketh it playne ynough. ⁊ ce.

Moreover/because the kyngedome of heavey/which is the scripture ⁊ worde of God/ maye be so locked vp/that he which readeth or heareth it/cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharises had so shut it vp. Mat. xxiii. and had taken awaye the keye of knowledge. Luke. xi. that their Jewes which thought them selves within/were yet so locked out/and are to this daye that they cay vnderstonde no sentence of the scripture vnto their salvacion/ though they cay reherse the textes every where ⁊ dispute therof as sottelye as ỳ popyshe doctoures of dunces darcke learninge/which with their sophistrye/ sarved vs/as ỳ Pharises dyd the Jewes. Therfore (that I myght be founde fayth full to my father ⁊ lorde in distributinge vnto my brethrẽ ⁊ felowes of one fayth/their due ⁊ necessarye fode: so dressinge it ⁊ ceasoninge it/ that the weake stomackes maye receave it also/and be ỳ better for it) I thought it my dutye (most deare reader) to warne the

before/& to shew the the right waye in/& to geve the ỹ true keye to opẽ it with all/& to arme the agaynst false Prophetes & malicious ypocrytes/whose perpetuall stodye is to levey the scripture with glоses/and there to locke it vp where it shuld save thy soule/ and to make vs shote at a wronge marke / to put oure trust in those thinges that proffit their belyes onlye and slee oure soules.

The rygh waye into the scripture.

The ryght waye: ye & the onlye waye to vnderstonde the scripture vnto oure salvacion/ is/that we ernestlye & aboue all thinge/ serche for the profession of oure baptyme or covenaũtes made betwene God & vs. As for an ensample: Christ sayth Mat. v. Happie are the mercifull/for they shall obtayne mercie. Loo/ Here God hath made a covenaũt with vs/to be mercifull vnto vs/yf we wilbe mercifull one to another: so that the may which sheweth mercie vnto his neyboure / maye be bolde to trust in God for mercie at all nedes. And contrarye wyse/iudgemẽt without mercie/shalbe to him that sheweth not mercye. Jaco. ii. So now/yf he ỹ sheweth no mercie/trust in God for mercie/his fayth is carnall & worldlye/ & but vayne presumpciõ. ffor God hath promysed mercie onlye to ỹ mercifull. And therfore the mercilesse have no Godes worde ỹ they shall have mercie: but contrarye wyse/ỹ they shall have iudgemẽt without mercie. And Mat. vi. If ye shall forgeve mẽ their fautes/youre hevẽly father shall forgeve you: but & yf ye shall not forgeve mẽ their fautes/no moze shall youre fa-

re father forgeve you youre fautes. Here also by ỹ vertue & stregth of this covenaut wher with God of his mercie hath bounde him selfe to vs vnworthie/maye he ỹ forgeveth his neyboure/be bolde whey he returneth & amẽdeth to beleve & trust in god for remission of what soever he hath done amysse. And cõtrarye wyse/he that will not forgeve/cannot but dispeare of forgevenes in the ende/and feare iudgement without mercie.

The generall covenaut wherin all other are cõprehended & included/ is this. If we meke oure selves to god/to kepe all his lawes/after the ensample of Christ: they God hath bounde him selfe vnto vs to kepe and make good all the mercies promysed in Christ/ throw out all the scripture.

All the wholelawe which was gevẽ to vtter oure corrupt nature/is cõprehended in the tey commaundementy. And ỹ tey commaundementes are comprehended in these two: love God and thy neyboure. And he that loveth his neyboure in God and Christ/ fulfilleth these two/& consequentlye the tey/ & finally all the other. Now if we love oure neyboures in God & Christ: that is to wete/if we be lovinge/kynde & mercifull to them/because God hath created them vnto his lyknes/& Christ hath redemed them & bought them w̃ his bloude/they maye we be bolde to trust in God throw Christ & his deservinge/for all mercie. For God hath promysed and bounde him selfe to vs: to shew vs all mercie/& to be a Lawe.

father almighty to vs/so that we shall not nede to feare the power of all oure adversaryes. ¶ Now yf anye man that submitteth not himselfe to kepe the cõmaundemẽtes/do thinke ỹ he hath anye fayth in God: the same mãnes fayth is vayne/worldlye/damnable/develisshe & playne presumpcion) as it is above sayde/ & is no fayth that can iustifie or be accepted before God. And that is it that James meaneth in his Pistle. For how can a man beleve sayth Paul) without a preacher .Ro.x. Now reade all the scripture and se where God sent anye to preache mercye to anye/save vnto thẽ onlye that repẽt & turne to god with all their hartes/to kepe his commaundementes. Vnto the disobedient that will not turne/is threatened wrath/vengeaunce and damnacion/accordinge to all the terrible curses and fearfull ensamples of the Byble.

ffayth now in God the father thorow oure Lorde Jesus Christ/accordinge to ỹ covenaũtes & apoyntemẽt made betwene God & vs/is oure salvaciõ. Wherfore I have ever noted ỹ covenaũtes in ỹ mergẽtes/& also ỹ promises. Moreover where thou findest a promyse & no covenaunt eypressed therewith/ there must thou vnderstonde a covenaũt. For all the promyses of ỹ mercie & grace ỹ Christ hath purchased for vs/ are made vpon ỹ condicion ỹ we kepe ỹ lawe. As for an ensample: whẽ the scripture sayth. Mat.vii. Aye & it shalbe geven you: seke & ye shall fynde: knocke & it shall be opened vnto you. It is to be vnderstonde/ if

that

that whē thy neyboure axeth / seketh or knoc
keth to ỹ/ thou then shew him the same mer
cie which thou desyrest of god/then hath god
bounde him selfe to helpe ỹ agayne/ & else not.

Also ye se that two thinge are requyred to
begin a Christen man. The fyrst is a stedfast
fayth & trust in almightie God/to obtayne all
the mercie that he hath promysed vs/thorow
the deservinge & merites of Christes blonde
onlye/withoute all respect to oure awne wor-
kes. And the other is/that we forsake evell &
turne to God/to kepe his lawes & to fyght a-
gaynst oure selves and oure corrupte nature
perpetuallye/that we maye do the will of god
every daye better and better.

This have I sayde (most deare reader) to
warne the/least thou shuldest be deceaved / &
shuldest not onlye reade the scriptures in vay
ne & to no proffit/but also vnto thy greater dā
nacion. For the nature of Gods worde is/ ỹ
whosoever reade it or heare it reasoned & dis-
puted before him/it will begynne ymmediat-
lye to make him every daye better & better/till
he be growē into a perfect mā in the knowled
ge of Christ and love of the lawe of God: or
else make him worse & worse/till he be harde
ned that he openly resist the sprite of God/ &
then blaspheme/ after the ensample of Pha-
rao/ Core/ Abiron/ Balam / Judas / Symon
Magus and soche other.

What the nature of gods worde is

This to be even so / the wordes of Christ
Joh. iii. do well confyrme. This is condemp
nacio (sayth he) the lyght is come into ỹ worl

de/but ỳ men loved darcknes more then light for their dedes were evell. Beholde/when the light of Godes worde cometh to a mā / whether he reade it or here it preached & testified/ & he yet have no love thereto/to fassion his lyfe therafter/but cōsēteth still vnto his olde dedes of ignorauce: then beginneth his iust dānacion ymmediatlye/& he is henceforth without excuse: in that he refused mercie offered him. For God offereth him mercie vpon the condyciō that he will mende his livinge: but he will not come vnder the covenaūt. And frō that houre forwarde he wayeth worsse & worsse/God takinge his sprite of mercye and grace from him for his vnthankfulnes sake.

And Paul wryteth. Ro. i. that the hethē because when they knew god / they had no lust to honoure him with godly lyvinge / therfore god powred his wrath vpon them / & toke his spirite frō thē & gave them vp vnto their hertes lustes to serve sinne/frō iniquite to inquitie tyll they were thorow herdened and past repentaunce.

And Pharao/because when the worde of god was in his contre and gods people scatte red thorow out all his land/and yet nether loved them or it: therfore god gave him vp /and in takynge his spirite of grace from him so hardened his herte with covetousnes/ that afterward no myracle coulde convert him.

Here to pertayneth the parable of the talentes. Mat. xxv. The Lorde cōmaundeth ỳ talent to be takē awaye from the evell & slouth

full

full ſervaunt & to binde him hand & fote & to caſt him into vtter darcknes/& to geve the talent vnto him that had ten/ſayenge: to all ỹ have/moare ſhalbe gevē. But frō him ỹ hath not/that he hath ſhalbe takē from him. That is to ſaye/he that hath a good harte toward ỹ worde of God/& a ſet purpoſe to faſſiō his dedes thereafter:& to garniſhe it with Godly lyvinge & to teſtifie it to other/the ſame ſhall increaſe moze & moze dayly in ỹ grace of Chriſt. But he that loveth it not/to lyve therafter & to edifie other/ theſame ſhall looſe the grace of true knowledge & be blinded agayne and every daye waxe wozſſe and wozſſe and blinder & blinder/till he be an vtter enemye of the worde of God/& his harte ſo hardened/ that it ſhalbe impoſſible to convett him.

And Luk. vii. The ſervaunt that knoweth his maſters will & prepareth not him ſelfe/ ſhalbe beatē with many ſtripes: that is/ ſhall have greater damnacion. And Matt. vii. all that here the worde of God & do not therafter bylde on ſande: that is/as the foundaciō layed on ſande cānot reſiſt violence of water/but is vnderminded & over throwen/even ſo ỹ fayth of them that have no luſt ner love to ỹ lawe of god buylde vpon the ſande of their awne ymaginacions/and not on the rocke of godes worde accordinge to his covenaūtes/ turneth to deſperacion in tyme of tribulacion & when god cometh to iudge.

And the vyneyarde Matt. xxi. planted and hyred oute to the huſbandmē ỹ wolde not rē

der to the Lorde/of the frute in due tyme/and therfore was take from them and hyred oute to other/doth confirme the same. For Christ sayth to the Jewes/ý kyngdome of heve shal be taken frō you & geve to a nacion that will bringe forth the frutes therof/as it is come to passe. For the Jewes haue lost the spirituall knowledge of god & of his cōmaundementes and also of all the scripture/so ý they can vnderstōde nothynge godlye. And ý doore is so locked vp that all their knockynge is in vayne/ though manye of them take great payne for godes sake. And luke. xiii. the frygge tree that beareth no frute is cōmaūded to be plucked vp

And finally/hereto pertayneth with infinite other/ the terrible parable of the vncleane spirite (Luke. xi.) which after he is cast oute/ when he cometh & fyndeth his house swepte and garnysshed/ taketh to him seuen worsse then him selfe / and cometh and entreth in & dwelleth there/& so is the ende of ý man worse then the begynnynge. The Jewes / they had clensed thē selves w̄ godes worde / frō all outward ydolatrye & worshippinge of ydoles. But their hertes remayned still faythlesse to godwarde and towarde his mercie and truthe and therfore without loue also and lust to his lawe & to their neyboures for his sake/& thorow false trust in their awne worke) to which heresie/the childe of perdicion/the wycked by sshope of Rome w̄ his lawyers hath brought vs christen) were more abhominable ydolaters then before/and become ten tymes worse

in the

in the ende then at the begynnynge. For the fyrst ydolatte was sone spyed and easie to be rebuked of ỹ prophetes by the scripture. But the later is more sotle to begyle withall / and an hundred tymes of more dyfficulte to be weded oute of mennes hertes.

This also is a conclusion / nothynge more certayne / or more proued by ỹ testimonye & ensamples of ỹ scripture: ỹ if anye ỹ fauoureth the worde of God / be so weke ỹ he cānot chast his flesshe / him will ỹ lorde chastice & scourge euery daye sharper & sharper / w̄ trybulacyon & myssfortune / ỹ nothynge shall prospere w̄ him but all shall go agaynst him / what soeuer he taketh in hande / & shall vyset him w̄ pouertie / with syckneses & deseases / & shall plage him with plage vpon plage / eche more lothsome / terryble and fearfull then other / tyll he be at vtter defyaunce with his flesshe.

Let vs therfore ỹ have now at this tyme oure eyes opened agayne thorow ỹ tēder mercie of God / kepe a meane. Let vs so put oure trust in ỹ mercy of god thorow christ / ỹ we knowe it oure dutie to kepe ỹ lawe of God & to loue oure neyboures for their fathers sake which created thē & for their lordes sake which redemed thē & bought thē so derely w̄ his bloude Let vs walke in ỹ feare of God / & have oure eyes opē vnto both partes of Godes couenaūtes / certified that none shalbe partaker of the mercie / saue he that will fyght agynst ỹ flesshe / to kepe ỹ lawe. And let vs arme oure selues w̄ this remēbraūce / that as christes workes

kes iustifie frō synne & set vs in ỹ fauoure of god/so oure awne dedes thorow worckynge of ỹ spirite of God/helpe vs to cōtynew in ỹ fauoure & ỹ grace/into which christ hath brought vs/ & that we cā no lenger cōtynew in fauoure & grace thē oure herte are to kepe the lawe.

ffurthermore cōcernynge ỹ lawe of God/ this is a generall cōclusiō/ ỹ ỹ whole lawe: whether theybe ceremonies / sacrifices / ye or sacramēte ether/or precepte of equitie betwene man & mā thorowout all degrees of ỹ worlde/ all were geuē for oure proffyt & necessyte onlye/ & not for anye nede ỹ God hath of oure kepynge thē/ or ỹ his ioye is encreased therby or ỹ ỹ dede/for ỹ dede it selfe doth please him That is all ỹ God requyreth of vs when we be at one w̄ him & do put oure trust in him & loue him/is ỹ we loue euery mā his neyboure to pitie him & to have cōpassyon on him in all his nede & to be mercifull vnto him. This to be euen so/ christ testifieth. Mat. vii. sayenge: this is ỹ lawe & ỹ prophets. That is/to do as thou woldest be done to (accordynge I meane to ỹ doctryne of ỹ scripture) & not to do that thou woldest not haue done to the/ is all that the lawe requyreth & the Prophete. And Paule to the Roma. xiii. affyrmeth also the loue is the fullfyllinge of ỹ lawe/ & that he which loueth/ doth of his awne accorde all that the lawe requyreth. And. i. Timo. i. Paul sayth ỹ ỹ loue of a pure hert & good cōscience & fayth vnfayned is ỹ ende & fullfillynge of ỹ lawe. ffor fayth vnfayned in christs blonde causeth

Loue is the fullinge of the lawe

to love

to loue for christes sake. Which loue is ꝑ pure loue onlye & ꝑ onlye cause of a good cõscience. ffor then is ꝑ cõscyence pure/ when ꝑ eye loketh to christ in all hir dede/ to do them for his sake & not for hir awne synguler aduauntage or anye other wycked purpose. And Jhũ both in his gospell & also pistles/ speketh neuer of anie other lawe thẽ to loue one another purely/ affyrmynge ꝑ we haue God him selfe dwellynge in vs and all that God desyreth/ if we loue one the other.

Seinge then that fayth to God & loue & mercifullnes to oure neybourcs/ is all that ꝑ lawe requyreth/ therfore of necessite the lawe must be vnderstõde & interprete by thẽ. So ꝑ all inferiour lawe are to be kept & obserued as longe as they be seruaũte to fayth & loue: and then to be broken ymedyatlye/ if thorow anye occasyon/ they hurte ether ꝑ fayth which we shuld have to godward in the confidence of christes bloude or the loue which we owe to oure neybourcs for Christes sake.

And therfore when ꝑ blynde pharises murmured & grudged at him & his desciples/ that they brake ꝑ saboth daye & tradycions of the elders/ & that he him selfe dyd eate w̃ publicãs & synners/ he answereth. Mat. ix. allegynge Esaias ꝑ prophet: go rather & learne what this meaneth/ J requyer mercie & not sacrifyce. And Mat. xii. Dy ꝑ ye wyst what this meaneth/ J requyer mercie & not sacrifice. ffor onlye loue & mercifullnes vnderstõdeth ꝑ lawe/ & else nothinge. And he that hath not ꝑ

writtẽ

writtē in his harte / shall neuer vndetstōde ỹ lawe/no:thoughall ỹ āgelks of heuē wētabou te to teache him. And he that hath that grauē in his harte/shall not only vnderstōde ỹ lawe but also shall do of his awne inclinacion all that is requited of ỹ lawe/though neuer lawe had beē gevē:as all mothers do of thē selves without lawe vnto their childzē/all that can be reqvyzed by anye lawe/ loue ouercomynge all payne/greffe/tedyousnesse oz lothsomnes: ¶ euē so no doute if we had cōtynewed in oure fyzst state of innocēcie/we shuld euer haue fulfilled ỹ lawe/without cōpulsiō of ỹ lawe

Loue onlye Vnderstondeth ỹ law.

And because the lawe(which is a doctryne thozow teachynge euery mā his dutye/ doth vtter oure cozrupt nature)is sufficiētly descri bed by Moses/ therfoze is lytle mēcion made therof in the new testamēt /save of love only wherin all ỹ lawe is included/as seldome mē cion is made of ỹ new testamēt in the olde la we/save here ¶ there are promyses made vnto them/ ỹ Christ shuld come ¶ blesse thē ¶ dely uer thē/¶ ỹ the gospell ¶ new testamēt shuld be preached and publysshed vnto all nacions.

Gospell.

The gospell is glad tydynges of mercie ¶ grace ¶ ỹ oure cozrupt nature shalbe healed a gayne foz christes sake ¶ foz ỹ merites of his deseruinge onlye: Yet on ỹ condiciō ỹ we will turne to God/ to lerne to kepe his lawes spiri tually/ỹ is to saye/of loue foz his sake/¶ wyll also soffre the curynge of oure infirmyties.

New testament.

The new testamēt is as moche to saye as a new couenault. The olde testamēt is an olde tēpozall couenault made betwene God ¶ ỹ car

nall childrē of Abraham/ Jsaac & Jacob other wise called Jsrael/ vpō ẏ dedes & ẏ obseruynge of a tēporall lawe. Where ẏ rewarde of ẏ kepynge is tēporall lyfe & prosperyte in ẏ lande of Chanaan/ & ẏ breakynge is rewarded w̄ tēporall deeth & punyshmēt. But ẏ new testament is an euerlastynge conenaūt made vnto the childrē of God thorow fayth in christ/ vpō the deservynge of christ. Where eternall lyfe is promysed to all that beleve/ & death to all that are vnbeleuynge. Why dede if J kepe the lawe are rewarded w̄ the tēporall promyse of this lyfe. But if J beleue in christ/ christes dedes haue purchased for me the eternall promyse of the euerlastynge lyfe. If J commyt nothynge worthye of deeth/ J deserue to my rewarde that no mā kyll me: if J hurte no mā J am worthye that no mā hurte me. If J helpe my neyboure/ J am worthie that he helpe me agayne. &c. So that w̄ outward dedes w̄ which J serue other mē/ J deserue that other men do lyke to me in this worlde: & they eytēde no further. But christes dede eytende to lyfe euerlastynge vnto all that beleue &c. This be soffyciēt in this place cōcernynge ẏ lawe & the gospell/ new testamēt and olde: so that as there is but one God/ one christ/ one fayth & one baptime/ euē so thou vnderstōde that there is but one gospell/ though manye wryte it & manye preache it. ffor all preache thesame Christ & bryng thesame glad tydynges. And therto paules pistles w̄ ẏ gospell of Johñ & his fyrst epistle & the fyrst epistle of saynt peter/ are moost pure gospell & mooste playnlye &

rychlye described the glorye of the grace of christ: Yf ye requyer more of the lawe/seke in the prologe to the romayns and in other places where it is sufficientlye intreated of.

¶ Repentaunce.

Concernynge this worde repẽtaunce or (as they vsed) penaūce/ ỳ hebrue hath in ỳ olde testamẽt generally (Sob) turne or be cõuerted. For which ỳ trãslacion that we take for saynt Jeromes hath most parte (cõuerti) to turne or be cõuerted/ ¶ some tyme yet (agere penitencią) And ỳ greke in the new testamẽt hath perpetually (Metanoeo) to turne in the heart ¶ mynde/ ¶ to come to ỳ tyght knowledge/ ¶ to a mannes tyght wyt agayne. For which (Metanoeo) S. Jeromes trãslacio hath: sometyme (ago penetẽcią) I do repẽt: sometyme (peniteo) I repẽt: somtyme (peniteor) I am repẽtaunt: somtyme (habeo penitencią) I have repẽtaunce: some tyme (penitet me) it repẽteth me. And Erasmus vseth moche this worde (resipisco) I come to my selfe or to my tyght mynde agayne. And the verye sens and significacio both of the hebrue ¶ also of ỳ greke worde/is/to be cõuerted ¶ to tourne to God with all the hert/ to knowe his will ¶ to lyue accordynge to his lawes/ ¶ to be cured of oure corrupt nature w̃ the oyle of his spirite ¶ wyne of obedyẽce to his doctryne. Which cõuersion or turnynge if it be vnfayned/ these foure do accompanye it ¶ are included therin: Confession/ not in the prestes eare/ for that is but mãnes invẽcion/ but to God in ỳ hert ¶ before all the

all the cõgregacion of God/how ỹ we be synners & synfull/& ỹ oure hole nature is corrupt & inclyned to synne & all vnryghteousnes/and therfore cruell/wycked & damnable/& his lawe holy & Just/ by which oure synfull nature is rebuked: & also to oure neyboures/ if we have offended anye person perticularlye. Then contricion / sorowfullnes that we be soche / damnable synners/ & not onlye have synned but are holye inclyned to syne still. Thirdlye fayth (of which oure olde doctoure have made no mẽcion at all in ỹ descripciõ of their penaũce) ỹ God for christe sake doth forgeue vs & receave vs to mercie/ & is at one w̃ vs & will heale oure corrupt nature. And fourthlye satisfaciõ or amendes makynge/not to god w̃ holye workes/ but to my neyboure whome I haue hurt/ & the congregaciõ of God whome I have offended(yf anye open cryme be foũde in me) & submyttynge of a mãs selfe vnto ỹ congregacion or cẽurch of christ/ & to ỹ offycers of the same/to have his lyfe corrected & governed hence forth of thẽ/accordynge to the true doctryne of ỹ church of christ. And note this: that as satisfacion or amendes makynge is counted ryghteousnes before ỹ worlde & a purgynge of the synne: so ỹ the worlde when I haue made a full amendes/hath no further to cõplayne. Even so fayth in christes bloude is counted ryghteousnes and a purgynge of all sinne before God.

Moreouer/he ỹ synneth agaynst his brother synneth also agaynst his father allmyghtie

** God

God. And as ỹ synne cõmytted agaynst his brother/is pourged before ỹ worlde w̃ makynge amende or prayynge forgeuenes/euen so is ỹ synne commytted agaynst God/pourged thorow fayth in christes blonde onlye. For christ sayth. Jo. viii. except ye beleue that I am he/ ye shall dye in youre synnes. That is to saye/if ye thinke ỹ there is anye other sacrifice or satisfacciõ to godwarde/then me /ye remayne euer in synne before God/how soeuer ryghteous ye apere before ỹ worlde. Wherfore now/whether ye call this Metonoia/repentaunce/cõuersyon or turnynge agayne to God/ether amendynge &c. or whether ye saye repẽt/be cõuerted/tourne to god / amende youre lyuynge or what ye lust/I am content so ye vnderstonde what is meant therby/as I have now declared.

¶ Elders.

IN the olde testamẽt ỹ tẽporall heedes & rulers of ỹ Jues which had ỹ gouernaunce ouer ỹ laye or cõmen people are called elders/as ye maye se in ỹ foure euangelystes. Dute of which custome paule in his epistle & also peter/ call ỹ prelates & spirituall gouerners which are byssh̃opes & prestes /elders. Now whether ye call them elders or prestes/ it is to me all one: so ỹ ye vnderstonde ỹ they be offycers & seruauntes of the worde of God/vnto the which all men both hie & lowe that will not rebell agaynst Christ/must obeye as longe as they preache & rule trulye & no lenger.

W. T. to the Reader

¶ A prologe into the .iiii. Euangelystes shewynge what they were & their auctoryte. And fyrst of S. Mathew.

AS towchynge ỳ euãgelystes: ye se in ỳ new testament clearly what they were ffyrst mathew (as ye reade Mat. iy. Mar. ii. Luke. v) was one of christe apostles/ and was with christ all the tyme of his preachynge/and sawe and heard his awne selfe almost all that he wrote.

¶ Marke

Of Marke reade (actes xii) how peter (after he was loosedoute of pryson by the angell) came to Marke mothers house/where manye of ỳ desciples were prayenge for his delyueraũce. And paul & Barnabas toke him wt thẽ frõ Jerusalem & brought him to Antioche/acte. xii. And acte. xiii. paul & Barnabas toke Marke wt them when they were sent oute to preache: from whome he also departed/as it apereth in the sayde chapter/ & returned to Jerusalem agayne. And acte. xv paul & Barnabas were at varyaunce aboute him/paul not wyllynge to take him wt them/ because he forsoke thẽ in their fyrst Jorneye. Notwtstondynge yet/ when paul wrote ỳ epistle to ỳ collossyãs/Marke was wt him/as he sayth in the fourth chapter: of whome Paul also testifieth/ both ỳ he was Barnabas systers sonne and also his felowe worker in the kyngedome of God.

And.ii. Timothe.iiii paul cõmaundeth Timothe to bryng Marke wt̃ him/affirmynge y̑ he was nedefull to him/to mynister to him. ffinallye/ he was also wt̃ peter whey he wrote his fyrst epistle/ & so famyliar y̑ peter calleth him his sonne. Wherof ye se/of whome he learned his gospell/ euen of the verye apostles/ with whome he had his cõtynuall conversacion/ & also of what auctoryte his wrytynge is/ and how worthie of credence.

¶ Luke.

Lucas was Pauls companyon/ at the leaste waye frõ y̑. xvi. of the acte forth & with him in all his trybulacyõ. And he wẽt with paule at his last go nge vp to Jerusalem. And frõ thence he folowed paul to Cesarea/ where he laye two yere in pryson And frõ Cesarea he went with paul to Rome where he laye two other yeres in pryson. And he was with Paul whey he wrote to y̑ colloss̃ys/as he testifieth in y̑ fourth chapter sayenge:the beloued Lucas the phisicio̅ saluteth you. And he was wt̃ paul whẽ he wrote y̑ se cõde pistle to Timothe/as he sayth i y̑ fourth chapter sayenge: Onlye Lucas is with me. Wherby ye se y̑ auctorite of the man and of what credẽce & reuerẽce his wrytinge is worthie of/ & therto of whome he learned y̑ storye of his gospell/ as he him selfe sayth/ how y̑ he learned it & searched it oute with all dylygence of them y̑ sawe it and were also partta-

kers

kers at the doynge. And as for the actes of ỹ apostles/ he him selfe was at the doynge of thē (at the least) of the mooste parte/ & had his parte therin/ and therfore wrote of his awne experyence.

¶ John.

JOhn/ what he was/ is manyfest by the thre fyrst euāgelistes. ffyrst christes apostle/ & ỹ one of ỹ chefe. Thē christes nye kinsmā/ & for his synguler innocētie & softenes/ singulerlye beloued & of synguler famyliarite with christ/ & euer one of ỹ thre wytnesses of mooste secret thynges. The cause of his wrytynge was certayne heresyes that arose in his tyme/ & namelye two/ of which one denyed christ to be verye man & to be come in ỹ verie flesshe & nature of man. Agaynst which two heresyes he wrote both his gospell & also his fyrst epistle/ & in ỹ begynnynge of his gospell sayth/ ỹ the worde or thynge was at ỹ begynnynge/ & was w̄ God/ & was also verye God and ỹ all thynges was created & made by yt/ and ỹ it was also made flesshe: ỹ is to saye/ became verie mā. And he dwelt amōge vs (sayth he) & we sawe his glorye.

And in ỹ begynnynge of his pistle/ he saith we shew you of ỹ thynge ỹ was frō the begynnynge/ which also we heard/ sawe w̄ oure eyes & oure handes hādeled. And agayne we shew you euerlastynge lyfe/ that was with ỹ father and apered to vs/ & we heard and sawe. & ce.

In that he sayth that it was from the begynnynge/and that it was eternall lyfe/ and that it was with God /he affirmeth him to be verie God. And that he sayth/ we heard/sawe and fealte/ he wytnesseth that he was verie man also. Jhon also wrote last/ and therfore touched not the storie that the other had compiled. But wryteth most of the fayth and promyses/ & of the sermones of Christ.

This be sofficient concerninge the .iiii. Euangelistes and their auctoritie and worthynes to be beleued.

A warninge to ỹ reader if ought be scaped thorow necligence of the prynter/ as this text is ỹ foloweth/which if thou fynde anye more soche: cõpare ỹ englyshe to ỹ other bookes that are all readye prynted/ & so shalt thou perceaue the truthe of the ynglish.

In the xviii. chapter of Mathew & in the xxviii leffe on the seconde syde and last lyne/ reade the sentencethus. Thou blynde phari saye/clense fyrst the ynnesyde of the cup and platter/that the outsyde of them maye be clene also.

Willyam Tindale/yet once moze to the chziſten reader.

THou ſhalt vnderſtonde mooſt dere reader/whẽ I had taken in hãde to looke ouer the new teſtament agayne & to cõpare it with ẏ greke/ and to mende whatſoeuer I coulde fynde a-myſſe & had almoſt fyneſſhed ẏ laboure: George I oye ſecretly toke in hand to cozrect it alſo by what occaſyon his conſcyence knoweth: & pzeuented me/in ſo moche/ẏ his cozzeccyõ was pzynted in great nombze / yer myne begãne. Whẽ it was ſpyed and wozde bzought me; though it ſemed to dyuers other ẏ George I oye had not vſed ẏ offyce of an honeſt mã/ſeinge he knew ẏ I was in cozrectynge it my ſelfe: nether dyd walke after ẏ rules of ẏ loue & ſoftenes which chziſt/ & his deſciples teache vs/ how ẏ we ſhuld do nothynge of ſtryfe to moue debate/oz of vayne glozie oz of couetouſnes. Yet I toke ẏ thige in wozth as I have done dyuers other in tyme paſt/as one that have moare eyperyẽce of ẏ nature & dyſpoſiciõ of ẏ mãnes cõplexion/& ſuppoſed that a lytle ſpyſe of couetouſnes & vayne glozie (two blynde gydes) had bene ẏ onlye cauſe ẏ moued him ſo to do/aboute which thynges I ſtryue with no man: & ſo folowed after & cozzected forth & cauſed this to be pzynted/without ſurmyſe oz lokynge on his cozrectyon.

But when the pryntynge of myne was almost fynesshed/ one brought me a copie & shewed me so manye places/ in soche wyse altered that I was astonyed & wondered not a lytle what furye had dryuē him to make soche chaunge & to call it a diligent correctiō. For thorow onte Mat. Mark & Luke perpetually: and ofte in the actees/ & sometyme in John & also in the hebrues/ where he fyndeth this worde Resurrecciō/ he chaungeth it into ỳ lyfe after this lyfe/ or verie lyfe/ and soche lyke/ as one that abhorred the name of the resurreccion.

If that chaunge/ to turne resurreccion into lyfe after this lyfe/ be a dylygent correccion/ they must my translaciō be fautie in those places/ & saynt Jeromes/ and all ỳ translatours that euer I heard of in what tonge so euer it be/ frō ỳ apostles vnto this his dylygēt correcyō (as he calleth it) which whither it be so or no/ I petmyt it to other mennes iudgemētes.

But of this I chalenge George Joye/ that he dyd not put his awne name therto and call it rather his awne translacion: & that he playeth boo pepe/ & i some of his bookes putteth in his name & tytle/ and in some kepeth it oute It is lawfull for who will/ to translate and shew his mynde/ though a thousand had trāslated before him. But it is not lawfull (thynketh me) nether yet expedyēt for the edifienge of the vnitie of the fayth of christ/ that whosoeuer will/ shall by his awne auctorite/ take another mannes translacion & put oute & in and

chaunge

chaunge at pleasure/ & call it a correccion.

Moreover/ye shall vnderstode that George Joye hath had of a longe tyme marvelouse ymaginacios aboute this worde resurrecciō/ ye it shuld be taken for the state of the soules after their departinge frō their bodyes/ & hath also (though he hath beey reasoncd with ther of & desyred to cease) yet sowen his doctryne by secret lettres on that syde the see/ & caused great division amōge ye brethrē. In so moche that John Fryth beynge in preson in the toure of Londō/ a lytle before his death/ wrote ye we shuld warne him & desyer him to cease/ & wolde have they wrytten agaynst him/ had I not withstonde him. Therto I have beey sence informed ye no small nōber thorow his curiosite/ vtterly denye the resurreccion of ye flesshe & bodye/ affirminge ye the soule whē she is departed/ is the spirituall bodye of the resurreccion/ & other resurreccion shall there none be. And I have talked with some of them myselfe/ so doted in that folye/ that it were as good perswade a post/ as to plucke that madnes oute of their braynes. And of this all is George Joyes vnquyet curiosite ye hole occasion/ whether he be of the sayde facciō also/ or not/ to that let him answer him selfe.

If George Joye wyll saye (as I wot well he will) that his chaunge/ is the sence & meaninge of those scriptures. I answer it is soner sayde they proved: howbeit let other mē iudge. But though it were ye verie meaninge

of the scripture: yet if it were lawfull after his ensample to every man to playe boo pepe with the translacions that are before him/ & to put oute ỳ wordes of ỳ text at his pleasure & to put in every where his meaninge: or what he thought the meaninge were/ that were the nept waye to stablysshe all heresyes and to destroye the grounde wherewith we shuld improve them. As for an ensample/ whē Christ sayth Jo. v. The tyme shall come in ỳ which all that are in the graves shall heare his voyce & shall come forth: they that have done good vnto resurreccion of lyfe/ or with the resurreccion of lyfe/ & they have done evell/ vnto ỳ reccion or with the resurreccion of damnaciō. George Joyes correccion is/ they that have done good shall come forth into the verie lyfe/ & they that have done evell into the life of damnaciō/ thrustinge cleane oute this worde resurrecciō. Now by ỳ same auctorite/ & wt as good reason shall another come & saye of the rest of ỳ text/ they ỳ are in ỳ sepulchres/ shall heare his voyce/ that ỳ sence is/ the soules of thē that are in the sepulchres shall heare his voyce/ & so put in his diligent correccion & mocke oute ỳ text/ that it shall not make for ỳ resurrecciō of the flesshe/ which thinge also George Joyes correcciō doth manyfestlye affirme. If the text be lefte vncorrupt/ it will pourge hir selfe of all maner false glosses/ how sotle soever they be fayned/ as a sethinge pot casteth vp hir scome. But yf the false glose be

made

made the text/diligentlye oversene & correct/ wherewith then shall we correcte false doctrine & defende Christes flocke from false opinions/& frō ỹ wycked heresyes of raveninge of wolves: In my mynde therfore a lytle vnfayned love after the rules of Christ/ is worth moche hie learninge/& single & sleyght vnderstondinge that edifieth in vnitie/is moche better then sotle curiosite/& mekenes better then bolde arrogancye and stondinge over moche in a mannes awne consayte.

Wherfore/ concernynge the resurreccion/ I protest before god and oure savioure Jesus Christ/and before the vniversall congregacion that beleveth in him /that I beleve accordynge to the open and manyfest scriptures & catholyck fayth/that Christ is rysen agayne in ỹ flesshe which he receaved of his mother ỹ blessed virgin marie/& bodye wherin he dyed. And ỹ we shall all both good and bad ryse both flesshe & bodye /& apere together before the iudgement seat of christ / to receave every man accordynge to his dedes. And that the bodyes of all that beleve & contynew in the true fayth of christ / shalbe endewed wt lyke immortalyte and glorie as is ỹ bodye of christ

And I protest before God and oure savioure Christ & all that beleve in him/that I holde of ỹ soules that are departed as moche as maye be proved by manifest & opē scripture/ & thinke the soules departed in the fayth of Christ & love of the lawe of God/ to be in no worse case then ỹ soule of Christ was/ frō ỹ tyme

me ẏ he delivered his sprite into the handes of his father/ vntyll the resurreccion of his bodye in glorie & immortalite. Neverthelater/ I cõfesse openly/ ẏ I am not persuaded ẏ they be all readie in the full glorie that Christ is in/ or the elect angels of god are in. Nether is it anye article of my fayth: for if it so were/ I se not but they the preachinge of the resurrecciõ of the flesshe were a thinge in vayne. Notwithstondinge yet I am readie to beleve it/ if it maye be proved with open scripture. And I have desyred George Joye to take opẽ textes that seme to make for ẏ purpose/ as this is. To daye thou shalt be with me in Paradise/ to make therof what he coulde/ and to let his dreames aboute this worde resurreccion goo. For I receave not in ẏ scripture ẏ pryvat interpretaciõ of any mãnes brayne/ without opẽ testimony of eny scriptures agreinge thereto.

Moreover I take God (which alone seeth ẏ heart) to recorde to my conscience/ besechinge him ẏ my parte be not in ẏ bloude of Christ/ if I wrote of all ẏ I have wryttẽ thorow oute all my boke/ ought of an evell purpose/ of envie or malice to anye mã/ or to stere vp any false doctrine or opinion in the churche of Christ/ or to be auctor of anye secte/ or to drawe disciples after me/ or that I wolde be estemed or had in pryce above the least chylde ẏ is borne/ save onlye of pitie & cõpassion I had & yet have on the blindnes of my brethrẽ/ & to bringe them vnto the knowledge of Christ/ & to ma

to make every one of them/if it were possible as perfect as an angell of heavē/& to wede out all ỹ is not planted of oure hevenly father/ & to bringe doune all that lyfteth vp it selfe agaynst the knowledge of the salvacion that is in ỹ bloude of Christ. Also/my parte be not in Christ/if myne heart be not to folowe & lyve accordinge as I teache/ and also if myne heart wepe not nyght & daye for myne awne synne & other mennes indifferētlye/besechinge God to cōvert vs all/ & to take his wrath from vs/& to be mercifull as well to all other men/as to myne awne soule/ caringe for the welth of the realme I was borne in/ for the kinge and all that are therof/ as a tender hearted mother wolde do for hir only sonne.

As concerninge all I have translated or other wise written/I beseche all men to reade it for that purpose I wrote it:even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it/so farre to alowe it/& if in anye place the worde of god dysalow it/there to refuse it/as I do before oure savyour Christ & his congregacion. And where they fynde fautes/let them shew it me/ if they be nye/or wryte to me/if they be farre of:or wryte opēly agaynst it & improve it/& I promyse them/if I shall perceave that there reasons conclude I will confesse myne ignorance openly.

Wherfore I beseche George Joye/ye & all other to/for to translate ỹ scripture for them

selves

ſelves/ whether oute of Greke/Latyn or Hebrue. Or (if they wyll nedes) as ỳ foxe when he hath pyſſed in ỳ grayes hole chalengeth it for his awne/ ſo let them take my tranſlacions & laboures/ & chaunge & alter/ & correcte & corrupte at their pleaſures/ and call it their awne tranſlaciõs/ & put to their awne names/ & not to playe boo pepe after George Joyes maner. Which whether he have done faythfully & truly/ with ſoche reverence & feare as becõmeth the worde of God/ & with ſoche love and mekenes & affeccion to vnite and circũſpeccion that the vngodlye have none occaſion to rayle on the verite/ as becõmeth ỳ ſervauntes of Chriſt/ I referre it to the iudgemẽtes of them that knowe and love the trouth. For this I proteſt/ that I provoke not Joyner any other man (but am prouoked/ & that after the ſpytfulleſt maner of provokynge) to do ſore agaynſt my will and with ſorow of harte that I now do. But I nether can ner will ſoffre of anye man/ that he ſhall goo take my tranſlacion and correct it without name/ & make ſoche chaungynge as I my ſelfe durſt not do/ as I hope to have my parte in Chriſt/ though the hole worlde ſhuld be gevẽ me for my laboure.

Finally that new Teſtamẽt thus dyligẽtly corrected/ beſyde this ſo ofte puttinge oute this worde reſurreccion/ and I wote not what other chaũge/ for I have not yet reede it over/ hath in the ende before the Table of the

Epiſtles

W. T. to the Reader

Epistles and Gospelles this tytle:
(Here endeth the new Testament dyly
gentlye ouersene and correct and prin-
ted now agayne at Andwarp / by me
wydow of Christophell of Endho-
uen. In the yere of oure Lorde.
A. M. D. xxxiii.
in August.)
Which tytle (reader) I have here
put in because by this thou
shalt knowe the boo-
ke the better.
Vale.

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The newe Testament,

Imprinted at Anwerp by Marten Emperowr.
Anno. M. D. xxxiiij.

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¶ The bokes conteyned in the newe Testament.

i. The Gospell of S. Mathew.
ii. The Gospell of S. Marke.
iii. The Gospell of S. Luke.
iiii. The Gospell of S. Jhon.
v. The Actes of the Apostles/writte by S. Luke
vi. The Pistle of S. Paul to the Romayns.
vii. The fyrst pistle of S. Paul to ỳ Corinthias.
viii. The secõd pistle of S. Paul to ỳ Corinthias
ix. The pistle of S. Paul to the Galathians.
x. The pistle of S. Paul to the Ephesians.
xi. The pistle of S. Paul to the Philippians.
xii. The pistle of S. Paul to the Colossians.
xiii. The fyrst pistle of S. Paul to ỳ Tessalonias
xiiii. The secõd pistle of S. Paul to ỳ Tessalonias
xv. Th fyrst pistle of S. Paul to Timothe.
xvi. The second pistle of S. Paul to Timothe.
xvii. The pistle of S. Paul to Titus.
xviii The pistle of S. Paul to Philemon.
xix. The fyrst pistle of S. Peter.
xx. The second pistle of S. Peter.
xxi. The fyrst pistle of S. Jhon.
xxii The second pistle of S. Jhon.
xxiii The thyrd pistle of S. Jhon.
The pistle vnto the Hebrues.
The pistle of S. James.
The pistle of S. Jude.
The reuelacion of S. Jhon.

The Gospell fo. i.

of S. Mathew.

¶ The first Chapter.

¶ This is the boke of the generacion of Jesus Christ the sonne of Dauid/the sonne also of Abraham.

Dauid and Abraham are first rehersed: because that Christ was specially promised vnto thē, to be of their seede Genesis. xxviij.c.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares and Zaram of Thamar:
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:

i. Paralip. ij.a. Rut. iiij.d

Dauid the kynge begat Salomon/of her that was the wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:

ij. Regū xij.f. j. Paralip. iij.b.

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Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias & his brethren about ye tyme they were caryed awaye to Babylon.
And after they were brought to Babylon/
Jechonias begat Salathiel:
Salathiel begat zorobabel:
zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim beget Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of which was borey that Jesus / that is called Christ. ℣

ij. Paral. xxxvj. j. Parali. iij. c.

All the generacions from Abraham to David are fowrtene generacios. And frō David vnto the captivite of Babylon / are fowrtene generacions. And from the captivite of Babylon vnto Christ/ are also fowrtene generacios. ℣

✠ The byrthe of Jesus Christ was on thys wyse. When hys mother Mary was betrouthed to Joseph/ before they came to dwell to gedder/ she was foude with chylde by ye holy goost. The Joseph her husbande beinge a perfect

fectmā & loth to make an ensample of hir/was mynded to put her awaye secretely. ✠ Whill he thus thought/behold ỳ angell of ỳ Lorde appered vnto him in a dreame/saynge: Joseph ỳ sonne of David/feare not to take vnto ỳ/Mary thy wyfe. for that which is cōceaved in her is of the holy goost. She shall brynge forthe a sonne/& thou shalt call his name Jesus. for he shall save his peple from their synnes. ✠

Ensample that is to saye, to bringe hir oute to put nyshemēt for the ensample of other.

All this was done to fulfill ỳ which was spoken of the Lorde by the Prophet/saynge: Behold a mayde shall be with chylde/& shall brynge forthe a sonne/and they shall call his name Emanuel/which is by interpretacion/ God with vs. ✠

A promise. Esaie vij. c.

Emanuel

And Joseph assone as he awoke out of slepe/did as the angell of the Lorde bade hym/ & toke hys wyfe vnto hym/and knewe her not tyll she had brought forth hir fyrst sonne/& called hys name Jesus.

Jesus/ỳ is a sauyoure.

¶ The. ii. Chapter. ✠

When Jesus was borne at Bethleem in Jury/in the tyme of Herode the kynge. Behold/there came wyse mē from the eest to Jerusalem saynge: Where is he ỳ is borne kynge of ỳ Jues: We have sene his starre in ỳ eest/& are come to worshipp him.

When Herode ỳ kynge had herde thys/he was troubled/and all Jerusalem with hym/ and he gathered all ỳ chefe Prestes and Scribes of the people/and axed of them where Christ shulde be borne. And they sayde vnto hym: at Bethleē in Jury. for thus it is writ

Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
ij. Parak. xxxv. j. Parali. iij. c. Josias begat Jechonias & his brethren about ỹ tyme they were caryed awaye to Babylon.
And after they were brought to Babylon/
Jechonias begat Salathiel:
Salathiel begat zorobabel:
zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of which was borẽ that Jesus / that is called Christ. ✠

All the generacions from Abraham to David are fowrtene generaciõs. And frõ David vnto the captivite of Babylon / are fowrtene generacions. And from the captivite of Babylon vnto Christ/are also fowrtene generaciõs. L

✠ The byrthe of Jesus Christ was on thys wyse. When hys mother Mary was betrouthed to Joseph/ before they came to dwell to gedder/ she was fouׅnde with chylde by ỹ holy goost. Thẽ Joseph her husbande beinge a perfect

fectmā & loth to make an enſample of hir/was mynded to put her awaye ſecretely. ✠ Whill he thus thought/behold ỳ angell of ỳ Lorde appered vnto him in a dreame/ſaynge: Joſeph ỳ ſonne of David/feare not to take vnto ỳ/Mary thy wyfe. For that which is cōceaved in her is of the holy gooſt. She ſhall brynge forthe a ſonne/& thou ſhalt call his name Jeſus. For he ſhall ſave his peple from their ſynnes. ✠

Enſample that is to ſaye, to bringe hir oute to punyſhemēt for the enſample of other.

A promiſe. Eſaie vij. c.

All this was done to fulfill ỳ which was ſpoken of the Lorde by the Prophet/ſaynge: Beholde a mayde ſhall be with chylde/& ſhall brynge forthe a ſonne/and they ſhall call his name Emanuel/which is by interpretacion/ God with vs. ✠

Emanuel

And Joſeph aſſone as he awoke out of ſlepe/did as the angell of the Lorde bade hym/ & toke hys wyfe vnto hym/and knewe her not tyll ſhe had brought forth hir fyrſt ſonne/ & called hys name Jeſus.

Jeſus/ỳ is a ſauyoure.

The. ii. Chapter. ✠

When Jeſus was borne at Bethleem in Jury/in the tyme of Herode the kynge. Beholde/there came wyſe mē from the eeſt to Jeruſalem ſaynge: Where is he ỳ is borne kynge of ỳ Jues? We have ſene his ſtarre in ỳ eeſt/& are come to worſhip him.

When Herode ỳ kynge had herde thys/he was troubled/and all Jeruſalem with hym/ and he gathered all ỳ chefe Prieſtes and Scribes of the people/and axed of them where Chriſt ſhulde be borne. And they ſayde vnto hym; at Bethleē in Jury. For thus it is writ

Michē.v. tey by the Prophet. And thou Bethleem in
the londe of Jury/ art not the leest concernyn
Joā.vij.f ge the Princes of Juda. ffor out of the shall
come the captayne/that shall govern my peo-
ple Israhel.

Then Herod prevely called the wyse men/ B
and dyligētly enquyred of them/ ỹ tyme of the
starre that appered/and sent thē to Bethleem
sayinge: Goo and searche dyligētly for ỹ chyl-
de. And when ye have founde hym/ bringe me
worde/ ỹ I maye come & worshippe hym also.

When they had heard the kynge / they de-
parted: and lo the starre which they sawe in ỹ
eeste/ went before them/ tyll it came and stode
over the place where the chylde was. When
they sawe the starre/ they were marvelously
glad: and went into the house/ and found the
chylde with Mary hys mother / and kneled
doune and worshipped hym/ & opened their
treasures/ and offred vnto hym gyftes / gold/
frāckynsence and myrre. And after they were
warned of God in a dreame / that they shuld
not go ageyne to Herod/ they retourned into
their awne countre another waye. ℣

When they were departed: beholde the an- C
gell of the Lorde appered to Joseph in dreame
sayinge: aryse/ and take the chylde and his mo
ther/ and flye into Egypte/ & abyde there tyll
I bringe the worde ffor Herod wyll seke the
chylde to destroye hym. Thē he arose/ and to-
ke the chylde and his mother by night / and
departed into Egypte/ and was there vnto ỹ
deeth of Herod/ to fulfill that which was spo

ken of

key of the Lorde/by ỳ Prophet which sayeth/ out of Egypte haue I called my sonne. Ose. xj. a.

Then Herod perceavynge ỳ he was mocked of the wyse men/ was excedynge wroth/ and sent forth and slue all the chyldren that were in Bethleem/ and in all the costes there of/as many as were two yere olde and vnder/ accordynge to the tyme which he had diligētly searched oute of the wyse men.

Then was fulfilled ỳ which was spoken by the Prophet Jeremy sayinge: On the hilles was a voyce herde/mornynge/ wepynge/ and greate lamentacion: Rachel wepynge for her chyldren/and wolde not be conforted/because they were not. ✠ Jeremie xxxj. c.

were not: that is, because they appered no where.

✠ When Herode was deed: beholde/an angell of ỳ Lorde appered in a dreame to Joseph in Egypte sayinge: arise & take ỳ chylde & his mother/& go into ỳ londe of Israel. For they are deed which sought ỳ chyldes life. Thē he arose vp/& toke ỳ chylde & his mother/& cam into the londe of Israhel. But whē he hearde ỳ Archelaus did raygne in Jury/ in ỳ roume of his father Herode/ he was afrayde to goo thither. Notwithstondynge after he was warned of god in a dreame/ he turned a syde into ỳ parties of Galile/& wēt & dwelt in a cite called Nazareth/to fulfill ỳ which was spoken by ỳ Prophetes: he shalbe called a Nazarite ✠ Judic. xiij Esaie. xj

The. iii. Chapter. ✠

IN those dayes Jhon the Baptyst came and preached in the wildernes of Jury/ sayinge: Repēt/the kyngdome of heuē is Mark. j. a. Luk. iij. a. esai. xxx. c

Esa.xvi.c.¶.xlv.c zacha.j.a Esa.xl.a Joan.j.c. at honde. This is he of whom it is spoken by the Prophet Esay/which sayeth: The voyce of a cryer in wyldernes / prepare the Lordes waye/ and make hys pathes strayght.

Mark.j.a This Jhū had hys garmēt of cameles heer and a gerdell of a skynne aboute his loynes. Hys meate was locustes ¶ wylde hony. Thē went oute to hym Jerusalem/and all Jury/¶ all ỳ regiō roūde aboute Jordā/¶ were baptised of him in Jordā/cōfessynge their synnes ✠ B

✠ When he sawe many of ỳ Pharises ¶ of ỳ Saduces come to hys baptim/he sayde vnto Luk.iij.b thē: O generacio of vipers / who hath taught you to flē frō the vengeaūce to come? Bryng forth therfore the frutes belongynge to repentaūce. And se that ye ons thynke not to saye in your selues/we haue Abraham to oure father. For I saye vnto you/that God is able of these stones to rayse vp chyldern vnto Abrahā. Euēnowe is ỳ aye put vnto ỳ rote of ỳ trees: C soo that every tree which bringeth not forthe goode frute/is hewē doune ¶ cast into ỳ fyre.

Mark.j.b Luk.iij.c Joan.j.d I baptise you in water in tokē of repentaūce: but he ỳ cometh after me/is myghtier then I/whose shues I am not worthy to beare. He shall baptise you with ỳ holy gost ¶ with fyre: which hath also his fan in his hōd/¶ will pourge his floure/¶ gadre ỳ wheet into his garner/ Luk.iij.d ¶ will burne ỳ chaffe with vnquēcheable fyre ✠

✠ Then cam Jesus from Galile to Jordan/ D Mark.j.b vnto Jhon/to be baptised of hym. But Jhon Luk.iij.d forbade hym/saynge: I ought to be baptysed of the; and cōmest thou to me? Jesus answered ¶

ted & sayd to hym: Let it be so now. For thus it becommeth vs to fulfyll all rightwesnes. Then he suffred hym. And Jesus assone as he was baptised / came straycht out of ỹ water. And lo heuē was opē over hym: & Jhon sawe the spirite of God descende lyke a doue/ and lyght vpon hym. And lo there came a voyce from heven saying: Thys ys that my beloved sonne in whom is my delyte. ✠

All righteousnes: that is to do all the ordynaūces of God for soche purposes godordayned them for.

¶ The .iiii. Chapter. ✠

Then was Jesus ledd awaye of ỹ spirite into wildernes/to be tempted of ỹ devyll. And when he had fasted fourtye dayes and fourtye nightes/ he was afterward an hungred. Then came to hym the tempter / and sayde: yf thou be the sonne of God / commaunde that these stones be made breed. He answered and sayde: yt is wrytten/man shall not lyve by brede onlye/ but by every worde ỹ proceadeth out of the mouth of God.

Mark. i. b
Lu. iiij. a
Dutero. viij. a.

Then the devyll tooke hym vp into ỹ holy cite/and set hym on a pynacle of the tēple/and sayd vnto hym: yf thou be the sonne of God/ cast thy sylfe doune. For it is wryttē/he shall geve his angels charge over the / and with their handes they shall holde ỹ vp/that thou dashe not thy fote agaynst a stone. And Jesus sayde to hym / it ys wrytten also: Thou shalt not tempte thy Lorde God.

Psal. xc. c
Dut. vj. c

The devyll toke hym vp agayne and ledde hym in to an exceadynge hye mountayne / and shewed hym all the kyngdomes of ỹ worlde/ & all ỹ glorie of them/ & sayde to hym: all these

will I geue ye/if thou wilt fault doune & wor-
Dut. vj. c. c. x. d. ship me. Then sayde Jesus vnto hym. Avoyd
Satan. ffor it is writte/thou shalt worshyp ye
Lorde thy God/& hym only shalt thou serve.
Then the dyvell left hym/and beholde/the
angels came and ministred vnto hym. ✠
Mar. j. b. Lu. iiij. c. Joā. iiij. f. Mark. j. c. Lu. iiij. c. Esa. ix. a ✠ When Jesus had heard ye Jhon was
taken/he departed into Galile and left Naza-
reth/& went & dwelte in Capernaum/which is
a cite apon the see/in ye cooste of zabulon and
Neptalim/to fulfill that whiche was spoken
by Esay the Prophet/sayinge: The londe of
zabulon & Neptalim/the waye of the see bey-
onde Jordan/Galile of the Gentyls/ye people
which sat in darknes/sawe greate lyght/and
to them which sate in the region and shadowe
of deeth/lyght is begone to shyne.
ffrom ye tyme Jesus begāne to preache/& to
saye: repēt/for ye kigdome of hevē is at hōde ✠
Mark. j. a. Luk. v. a. Peter & Andrew. ✠ As Jesus walked by the see of Galile/he
sawe two brethren: Simon which was called
Peter/and Andrew his brother/castynge a
neet into the see/for they were fisshers/and he
sayde vnto them/folowe me/and I will make
you fisshers of men. And they straygh waye
lefte their nettes/and folowed hym.
And he went forthe from thence/and sawe
James & Jhon. other twoo brethren/James the sonne of zebe-
de/and Jhon his brother/in the shippe with
zebede their father/mendynge their nettes/&
called them. And they with out taryinge lefte
the shyp & their father and folowed hym. ✠
✠ And Jesus went aboute all Galile/tea-

chyng

chyng in their synagoges/and preachynge ỳ gospell of the kyngdome/ and healed all maner of sicknes/ & all maner dyseases amõge ỳ people. And his fame spreed abroode throughe oute all Siria. And they brought vnto hym all sicke people that were taken with divers diseases & gripinge/ & them ỳ were possessed with devils/ & those which were lunatyke/and those that had the palsie: & he healed thẽ. And ther folowed hym a greate nombre of people/ from Galile/ & and from the ten cyties / and from Jerusalem/and from Jury/ and from ỳ regions that lye beyonde Jordan.

¶ The. v. Chapter. ✠

When he sawe the people/ he went vp into a mountayne/and when he was set/his disciples came to hym/and he opened hys mouthe / and taught them sayinge: Blessed are the povre in spyrite: for theirs is the kyngdome of heven. Blessed are they that morne: for they shalbe conforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which honger and thurst for righteweesnes: for they shalbe filled. Blessed are ỳ mercifull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the chyldren of God. Blessed are they which suffre persecuciõ for righteweesnes sake: for theirs ys the kyngdome of heuen. Blessed are ye when men reuyle you/ and persecute you / and shall falsly say all manner of yvell sayinges agaynst you for my

Luk. vj. d

Couenaũtes.

j. Pe. iiij. c

for my sake. Reioyce & be glad/ for greate is your
re rewarde in heven. ✠ ffor so persecuted they
ỳ Prophetes which were before youre dayes.

Salt. ✠ ye are ỳ salt of the erthe: but and yf ỳ salt B
Mar.ix.a have lost hir saltnes/ what can be salted ther
Luk.xiiij a. with? It is thence forthe good for nothynge/
but to be cast oute/ and to be troade vnder fote
Light. of men. ye are ỳ light of the worlde. A cite ỳ
Mar.iiij.c is set on an hill/ cannot be hid/ nether do men
Lu.viij.c lyght a cãdell and put it vnder a bussh ell/ but
and.xj.c. on a candelstick/ and it lighteth all that are in
the house. Let youre light so shyne before
men/ ỳ they maye se youre good workes/ and
glorify youre father which is in heven.

✠ Thinke not ỳ I am come to destroye the L
lawe/ or the Prophets: no I am nott come to
destroye them/ but to fulfyll them. ffor truely
I saye vnto you/ till heven and erth perisshe/
Lu.xvj.d one iott or one tytle of the lawe shall not sca-
pe/ tyll all be fulfilled.

Whosoever breaketh one of these lest com-
Jaco.ij.B maundmentes/ and teacheth men so/ he shalbe
called the leest in the kyngdome of hevẽ. But
whosoever obserueth & teacheth/ ỳ same shal
be called greate in the kyngdome of heven. ✠

✠ ffor I saye vnto you/ excepte youre righ-
teweshes excede/ the righteweshes of ỳ Scri
bes and Pharises/ ye cãnot entre into ỳ kyng-
dome of heven. ✠

Exo.xx ye have herde howe it was sayd vnto thẽ of
c.& Dut. ỳ olde tyme: Thou shalt not kyll. ffor whoso
v.b. ever kylleth/ shall be in daunger of iudgemẽt.
But I say vnto you/ whosoever is angre with
hys

hys brother/shalbe in daunger of iudgement.
Whosoeuer sayeth vnto his brother Racha/ Racha
shalbe in daūger of a coūsell. But whosoeuer
sayeth thou fole/shalbe in daūger of hell fyre. Hell.
Therfore whē thou offrest thy gifte at the
altare/and their remembrest that thy brother Reconcy-
hath ought agaynst the: leue there thyne of- lynge.
frynge before the altre/and go thy waye first
and be reconcyled to thy brother/and then
come and offre thy gyfte. ✠
✠ Agre with thyne aduersary quickly/why- Lu. vij. g
les thou arte in ỹ waye with hym/lest that ad
uersary deliver ỹ to ỹ iudge/& ỹ iudge delivre
ỹ to ỹ minister/& thē thou be cast into prison.
I say vnto ỹ verely: thou shalt not come out Advou-
thēce till thou have payed ỹ vtmost farthinge. tre.
ye haue heard howe it was sayde to thē of Exode.
olde tyme: Thou shalt not cōmitt advoutrie. xx.c
But I say vnto you/that whosoeuer looketh Eccles.
on a wyfe/lustynge after her/hathe cōmitted vij.d.
advoutrie with hir alredy in his hert. Mar.iv.g.
Wherfore yf thy right eye offende ỹ/pluc- Ryght
ke hym out/and caste him from the. Better it eye.
is for the ỹ one of thy membres perisshe/then
that thy hole bodye shuld be cast into hell. Al- Ryght
so if thy right honde offend ỹ/cut hym of and hande.
caste hym from the. Better yt ys that one of
thy membres perisshe/then that all thy body
shulde be caste in to hell. ✠
It ys sayd/whosoever put awaye his wy- Deuorce-
fe/let hym geve her a testymonyall also of the ment.
devorcement. But I say vnto you: whoso- Mar. x.b
ever put awaye his wyfe (except it be for for- Lu. xvj.d
nicacion

j.Corin. vij.b. nicacion) causeth her to breake matrymony. And whosoever maryeth her that is devorsed/ breaketh wedlocke.

Leuiti. xix.c. Spo. xx b.Du.8. b.Jac.8.c Swere. Agayne ye have hearde how it was sayd to them of olde tyme/thou shalt not forswere thy selfe/but shalt performe thyne othe to God. But I saye vnto you/swere not at all: nether by heuē/for it ys Goddes seate: nor yet by the erth/for it is his fote stole: nether by Jerusalem/for it ys ỳ cyte of ỳ greate kynge: nether shalt thou sweare by thy heed/because thou canst not make one white heer/or blacke: But your cōmunicacion shalbe/ye/ye: nay/nay. ffor what soeuer is more then ỳ/cōmeth of yvell.

Exodi. xxj.c. Dutero. xix.c. Leuiti. xxiiij.c Luc.vj.c Ryght cheke. ye have heard how it ys sayd/an eye for an eye: a tothe for a tothe. But I saye to you/ thāt ye resist not wrōge. But whosoever geve the a blowe on thy right cheke/tourne to him the other. And yf eny man will sue the at the lawe/and take awaye thy coote/let him have thy cloocke also. And whosoever wyll cōpell the to goo a myle/goo wyth him twayne. Geve to him that axeth/and frō him that wolde borowe tourne not awaye.

✠ ye have heard how it is sayde: thou shalt love thyne neghbour/and hate thine enimy. But I saye vnto you/love youre enimies. Bless thē that courss you. Do good to them that hate you. Praye for them which doo you wronge and persecute you/that ye maye be ỳ chyldern of youre father that is in heauen: for he maketh his sunne to aryse on ỳ yvell/and on the good/and sendeth his reyn on the iuste

Leui.xix d. Leui.vj.d

and

and vniuste. ffor yf ye love them/ which love you: what rewarde shall ye have? Doo not the Publicans euen so? And yf ye be friendly to youre brethren onlye: what singuler thynge doo ye? Do not the Publicans lyke wyse? Ye shall therfore be perfecte/ evē as youre father which is in heauen/ is perfecte. Lu. vj. f. Publicans.

¶ The. vi. Chapter.

A TAke hede to youre almes. That ye geve it not in the syght of men/ to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in hevē. Whē soever therfore thou gevest thine almes/ thou shalt not make a trōpet to be blowē before the/ as ỹ ypocrites do in the synagogis and in the stretis/ for to be preysed of men. Verely I say vnto you/ they have their rewarde. But whē thou doest thine almes/ let not thy lyfte hād knowe/ what thy righte hād doth/ ỹ thine almes may be secret: ¶ thy father E which seith in secret/ shall rewarde ỹ openly. Almose. Trōpet.

And when thou prayest/ thou shalt not be as ỹ ypocrite are. For they love to stond and praye in the synagoge/ and in the corners of ỹ stretes/ because they wolde be sene of men. Verely I saye vnto you/ they have their rewarde. But when thou prayest/ entre into thy chamber/ and shut thy doze to the/ and praye to thy father which ys in secrete: ¶ thy father which seith in secret/ shall rewarde the openly. Prayer.

And whē ye praye/ bable not moche/ as the hethē do: for they thincke that they shalbe herde/ for their moche bablynge sake. Be ye not Bablynge.

Lyke

lyke them therfore. ffor youre father knoweth wherof ye haue neade/ before ye aye of
Luk.vj.a him. After thys maner therfore praye ye.
The Paternoster. O oure father which arte in hevē/ halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled/ as well in erth/ as it ys in hevē. Geve vs thisdaye oure dayly breede. And forgeve vs oure treaspases/ evē as we forgeve
Mar.vj.c oure trespacers. And leade vs not into tēptacion: but delyver vs frō evell. ffor thyne is ỹ
Eccleſi. xxviij. kyngedome and ỹ power/ & ỹ glorye for ever.
Louenaunt. Amen. ffor and yf ye ſhall forgeve other men their treaspases / youre hevenly father ſhall also forgeve you. But and ye wyll not forgeve men their treſpases / nomore ſhall youre father forgeve youre treaspases. C

✠ Moreoure whē ye faſte/ be not ſad as ỹ ypocryte are. ffor they diſſigure their faces/ that they mygh̄t beſene of mē how they faſte. Verely I ſay vnto you/ they have their rewarde. But thou/ whē thou faſteſt/ annoynte thyne heed/ and waſhe thy face/ that it appere not vnto men howe that thou faſteſt: but vnto thy father which is in ſecrete: & thy father which
Lu.vij.d ſeeth in ſecret/ ſhall rewarde the openly.
Lu.vij.d Se that ye gaddre you not treaſure vpon ỹ erth / where ruſt & mothes corrupte / & where theves breake through and ſteale. But gaddre
Treaſure ye treaſure togeder in hevē / where nether ruſt nor mothes corrupte / & where theves nether breake vp nor yet ſteale. ffor where ſoever youre treaſure ys / there will youre hertes be alſo ✠
Lu.vj.c. The light of the body is thyne eye. Whe-

fore

foze if thyne eye besyngle/all thy body shalbe full of light. But and if thyne eye be wycked then all thy body shalbe full of derckenes. Wherfoze yf the light that is in the / be darckenes: how greate is that darckenes. Darckenes.

✠ No mā can serve two masters. ffoz ether he shall hate the one & love the other: oz els he shall lene to ỹ one & despise ỹ other: ye can not serve God & mammon. Therfoze I saye vnto you / be not carefull foz your lyfe / what ye shall eate/oz what ye shall drincke/noz yet foz youre body/what ye shall put on. ys not ỹ lyfe moze worth then meate & the body moze of value then raymente? Beholde the foules of ỹ ayer: foz they sowe not / neder reepe / noz yet cary in to ỹ barnes: & yet youre hevēly father fedeth thē. Are ye not mocbe better thē they? Two masters. Eu. xvj. c Euk. xij. c ffoules.

Which of you (though he toke thought therfoze) coulde put one cubit vnto his stature? And why care ye then foz raymēt? Consider ỹ lylies of ỹ felde/how they growe. They labour not nether spynne. And yet foz all ỹ I saye vnto you/ỹ euē Salomon in all his royalte was not arayed lyke vnto one of these. Lilies.

Wherfoze yf God so clothe the grasse/which ys to daye in the felde/& to mozowe shalbe caste in to the fournace: shall he not mocbe more dothe same vnto you/o ye of lytle fayth?

Therfoze take no thought sayinge: what shall we eate/oz what shall we drincke / oz wher wt̄ shall we be clothed? After all these thynge seke the gētyls. ffoz youre hevēly father knoweth that ye have neade of all these

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Kingdo-me of hea-ven

thynge. But rather seke yefyrst the kyngdo-me of heuen & the rightwisnes therof/ and all these thynges shalbe ministred vnto you. ℞

Care not they for the morow/but let ỹ mo-row care for it selfe: for the daye present hath ever ynough of his awne trouble.

¶ The.vii. Chapter.

Judge not. Lu. vj. f.

Judge not/that ye be not iudged. ffor as ye iudge so shall ye be iudged. And w̃ what mesure ye mete/ w̃ the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye/ & perceavest not the beame ỹ ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye/ & behold a beame is in thyne awne eye. ypocryte/fyrst cast oute the beame oute of thyne awne eye/ and then shalte thou se clearly to plucke oute the moote out of thy brothers eye. A

Dogges & swyne.

Geve not that which is holy/to dogge/ne-ther cast ye youre pearles before swyne/ lest they treade them vnder their fete/and ỹ other tourne agayne and all to rent you.

Couenauntes. Luk. vj. b

Aye & it shalbe geven you. Seke & ye shall fynd. knocke and it shalbe opened vnto you. ffor whosoever ayeth receaveth/& he ỹ seketh fyndeth/and to hym that knocketh/ it shalbe opened. Ys there eny man amõge you which if his sonne ayed hym bread/ wolde offer him a stone? Or if he ayed fysshe/wolde he proffer hym a serpẽt? yf ye then which are evyll/ca-ne geve to youre chyldren good gyftes: how moche moore shall youre father which is in B

heve-

heue/geue good thynges to them yͤ aye hym.

Therfore whatsoever ye wolde that men shulde do to you/even so do ye to them. This ys the lawe and the prophettes. Law and Prophetes.

Enter in at the strayte gate: for wyde is yͤ gate/and broade is the waye that leadeth to destruccion: and many ther be which goo yn therat. But strayte is the gate/ & narowe ys the waye which leadeth vnto lyfe: and feawe there be that fynde it. Luk.xj. Luk.xij.e Strayte gate. Narow waye.

✠ Beware of false prophetes/which come to you in shepes clothinge/but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gadre grapes of thornes: or figges of bryres: Even soo every good tree bryngeth forthe good frute. But a corrupte tree/bryngethe forthe evyll frute. A good tree cānot bryngeforthe bad frute: nor yet a bad tree can bringe forthe good frute. Every tree that bryngethe not forthe good frute/shalbe hewē doune/& cast into the fyre. Wherfore by their frutes ye shall knowethē. L False prophetes. Luk.vj.f

Not all they that saye vnto me / Master/ Master/shall enter in to the kyngdome of heven: but he that dothe my fathers will which ys in heven ✠. Many will saye to me in that daye/Master/master/have we not in thy name prophesied: And in thy name have caste oute devyls: And in thy name have done many miracles: And then will I knowlege vnto them/that I never knewe them. Departe from me/ye workers of iniquite. Master: Master Luk.viij. e.f. Psal. vj.

Whosoever heareth of me these sayinges To bull-

de on the rocke / what it is

and doethe the same/I wyll lyken hym vnto a wyse man which bylt hys housse on a rocke: & aboundance of rayne descended/& the fludes came/& the wyndes blewe and bet vpon that same housse/ and it fell not / because it was grounded on the rocke. And whosoever heareth of me these sayinges & doth thē not/

To builde on sande.

shalbe lykened vnto a folysh man which bilt hys housse apō the sonde: & abundaūce of rayne descended/& the fluddes came/and ỳ wyndes blewe and beet vpon that housse / and it fell/and great was the fall of it.

Mark.j.c. Luk.iiij.e

And it came to passe/that when Jesus had ended these saynges / the people were astonnyed at hys doctryne. For he taught them as one havynge power/ and not as the Scribes.

¶ The.viii. Chapter. ✠

Mark.j.d. Luk.v.c.

A leper.

When he was come downe from the mountayne/moch people folowed him. And lo/ther came a lepre and worshe ped him sayinge: Master /if thou wylt/thou canst make me clene. And Jesus put forthe hys hond and touched hym/sayinge: I wyll/ be thou clene/& immediatly hys leprosie was clensed. And Jesus sayde vnto him. See thou tell no man/ but go and shewe thy selfe to the preste/& offer the gyfte that Moses cōmaunded/in witnes to them.

Leui.xiiij

Lu.vij.a.

Centuriō

✠ When Jesus was entred into Capernaū ther came vnto him a certayne Centurion/& besought hym sayinge: Master my seruaunt lyeth sicke at home of ỳ palsye/& ys greuously payned. And Jesus sayd vnto hym: I will

come

come & heale him. The Centurió answered & sayde: Syr I am not worthy ẏ thou shuldest come vnder my rofe/but speake ẏ worde only & my servaũt shalbe healed. ffor I also my self am a man vndre power/& have sowdiers vndre me/& I saye to one/go/& he goeth/& to another come/& he cometh: & to my seruaũt/do B this/& he doeth it. When Jesus heard ẏ /he marveled & sayd to them ẏ folowed hym. Verely I say vnto you/I have not foũde so great fayth: no/not in Israel. I say therfore vnto you that many shall come frõ the eest & weest/ and shall rest w̃ Abraham/ Isaac & Jacob in the kingdome of hevẽ: & the chyldrey of ẏ kyngdome shalbe cast out in to vtter darckncs: there shalbe wepinge & gnasshing of tethe. Thẽ Jesus sayd vnto ẏ Centurion/go thy waye/ and as thou beleveste so be it vnto the. And his servaunt was healed the selfe houre. F

Vtter darckncs

And they Jesus went to Peters housse/and sawe hys wyves mother lyinge sicke of a fevre/and touched her hande/and the fevre left hir: and she arose/and ministred vnto them.

Mark. j. c. Luk. iiii. f Peters mothere lawe.

When the euẽ was come/they brought vn to him many ẏ were possessed with devylls. And he cast out ẏ spirites with a worde/ and healed all ẏ were sicke/to fulfill ẏ which was spokẽ by Esayas ẏ Prophet sayinge. He toke on him oure infirmities/& bare oure sickneses

Mark. j. d.

L When hẽ Jesus sawe moche people about him/ he cõmaunded to go over ẏ water. And ther came a scribe & sayd vnto hym: master/I wyll folowe ẏ whyter so ever thou goest. And Je-

Luk. iy. g

Foxes & byrdes.

foxes & fus sayd vnto him: the foxes have holes/and the brydde of the ayer have nestes/but ỳ sonne of the man hath not wherō to rest his heede. A nothre ỳ was one of hys disciples sayd vnto hym: master/suffre me fyrst/ to go & burye my father. But Jesus sayd vnto him: folowe me/and let the deed burie their deed.

Burye.

Mar. iiij. d. Luke. viij. d.

✠ And he entred in to a shyppe/& his disciples folowed him. And beholde there arose a greate tēpest in ỳ see/in so moche ỳ the shippe was covered w̄ waves/& he was a slepe.

Jesus slepeth in ỳ shippe.

And his disciples came vn to him/& awoke hym sayinge: master save vs/we perishe. And he sayd vnto them: why are ye fearfull/o ye of lytell faithe? Then he arose/& rebuked ỳ wyndes & the see/& ther folowed a greate calme. And the men marveyled & sayd: what man is this/that bothe wyndes and see obey hym?

Mat. viij. a Lu. viij. d

And when he was come to ỳ other syde/ in to ỳ coūtre of ỳ Gergesites/ther met him two possessed of devylles/which came out of the graves/& were out of measure fearce/ so ỳ no mā myght go by that waye. And behold they cryed out sayinge: O Jesu the sonne of God/ what have we to do with the? Art thou come hyther to tormēt vs before the tyme be come? And ther was a good waye off frō them a greate heerd of swyne fedinge. Then ỳ devylles besought him sayinge: if thou cast vs out/ suffre vs to go oure waye in to the heerd of swyne. And he sayd vnto thē: go youre wayes. Then wēt they out/& departed into ỳ heerd of swyne And beholde ỳ whoale heerd of swyne was caryed

Gergesites.

ryed w violence hedlinge in to the see/ & perisshed in y water. They y heerdme fleed & wet their ways in to y cyte/ & tolde every thinge/ & what had foztuned vnto the possessed of the devyls. And beholde all the cyte came out & met Jesus. And when they sawe hym / they besought hym to departe oute of their coste.

The. ix. Chapter. ✠

A They he entred in to a shippe and passed over & came in to his awne cite. And lo/ they brought to him a mā sicke of y palsie/lyinge in his bed. And when Jesus sawe y faith of thē/he sayd to the sicke of y palsie: sonne be of good chere/ thy sinnes be forgevē the. And beholde certeyne of y scribes sayd in thē selves/this mā blasphemeth. And whē Jesus sawe their thoughtes/he sayd: wherfoze thinke ye evill in youre herte? Whether ys eyer to saye/thy synnes be forgeven y/oz to saye: arise & walke? That ye maye knowe that y sonne of mā hath power to forgeve sinnes in erth/ then sayd he vnto y sicke of y palsye: arise/take vp thy beed/ & go home to thine housse. And he arose & departed to his awne housse. And when y people sawe it/they marveyled & glorified god which had gevē suche power to mē. ✠

Mar. ij. a
Lu. v. d
Palseye.

This myracle shalbe a signe to you, that I have power to forgeve synnes.

B ✠ And as Jesus passed forth frō thence/ he sawe a mā syt a receyuinge of custome/named Mathew/and sayd to him: folowe me. And he arose & folowed him. And it came to passe, as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Jesus and hys disciples.

Mar. ij. b
Luk. v. f.

Mathew

Publicās eate with Jesus.

When the Pharises sawe that / they sayd to hys disciples: why eateth youre master w̄ publicans and synners? When Jesus herde that / he sayde vnto them: The whole neade not the phisicion / but they that are sicke. Goo and learne / what that meaneth: I have pleasure in mercy / and not in offerynge. ffor I am not come to call the righteowes / but the synners to repentaunce. ✠

Mercie ☞ not sacrifice. Oze. vi. e

Jhons disciples fast.

✠ Then came ẏ disciples of Jhon to hym sayinge: why do we ☞ the Pharises fast ofte: but thy disciples fast not? And Jesus sayde vnto them: Can ẏ weddynge chyldren morne as longe as ẏ bridegrome is w̄ them? The tyme will come whē the bridegrome shalbe takē frō them / ☞ then shall they faste. Noo man peceth and olde garment with a pece of newe clothe. ffor then taketh he awaye ẏ pece agayne from the garmēt / ☞ the rent ys made greater. Nether do men put newe wyne into olde vessels / for then the vessels breake / ☞ the wyne runneth oute / and the vessels perysshe. But they powre newe wyne into newe vessels / and so are both saved togeder. ✠

New and olde agre not.

The rulers daugter.

Mar. v. b Lu. viij. f.

✠ Whyls he thus spake vnto thē / beholde ther came a certayne ruler / ☞ worshipped him sayinge: my doghter is euen now deceased / but come ☞ lay thy honde on her / ☞ she shall live. And Jesus arose and folowed hym with hys disciples. And beholde / a woman which was diseased w̄ an yssue of bloude. xii. yeres / came behynde hym ☞ tocshed v̄ hem of hys vesture. ffor she sayd in her silfe: yf I maye toche but

Bloudyssue.

C

even

even his vesture only/I shalbe safe. Then Jesus tourned him about/and beheelde her saynge: Doughter be of goos conforte/thy faith hath made the safe. And she was made whole even that same houre.

And when Jesus came into ỹ rulers housse/ & sawe the minstrels and the people ragynge/he sayde vnto them: Get you hence/for the mayde is not deed/but slepeth. And they laughed hym to scorne. Assone as ỹ people were put forthe/he went in and toke her by ỹ hond/ and the mayde arose. And this was noysed throughout all that lande.

And as Jesus departed thence/two blynde men folowed hym crying and saying: O thou sonne of David/have mercy on vs. And when he was come to housse/the blynd came to hym And Jesus sayde vnto them: Beleve ye that I am able to do thys? And they sayde vnto hym: ye Lorde. Then touched he their eyes/ saying: acordynge to youre fayth/be it vnto you. And their eyes were opened. And Jesus charged thē saying: Se ỹ k no man knowe of it. But they assone as they were departed/spreed abroade his name throughe oute all the londe.

Two blinde are cured.

As they went out/beholde/they brought to hym a dome mā possessed af a devyll. And assone as the devyll was cast oute/the domme spake: And the people merveled/ saynge: it was never so sene in Israel. But the Pharises sayde: he casteth oute devyls/ by the power of the chefe devyll.

mar. viij. c
Lu. vj. b.

Domme.

These deuell.

And Jesus went about all cities & tounes/

teachynge in their synagoge & preachyng the glad tidinges of ỹ kyngdome / & healinge all maner sicknes & desease amõge ỹ people. But when he sawe the people/he had cõpassion on thẽ/because they were pyned awaye/ & scattered abroade/evẽ as shepe havinge no shepherd.

Harvest is great.

Then sayde he to hys disciples: the herveste is greate/but the labozers are feawe. Wherfore praye the Lozde of the harveste/to sende forthe labozers into hys harveste.

¶ The .v. Chapter.

Mar. iij. b Lu. vj. b.

AND he called his .xii. disciples vnto hym/& gave them power over vnclene spzites/to cast them oute/& to heale all maner of sicknesses/ & all maner of deseases. A

The Apostles are sent.

The names of the .xii. Apostles are these. The fyzst/Simon called also Peter: and Andrew his bzother. James the sonne of Zebede/ and Jhon his bzother. Philip & Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe/and Lebbeus otherwyse called Taddeus. Simon of Cane/and Judas Iscarioth/which also betrayed hym.

Lu. ix. a.

These .xii. sent Jesus/ & cõmaunded them sayinge: Go not in to ỹ wayes ỹ leade to the gentyls/& in to ỹ cities of ỹ Samaritans enter ye not. But go rather to ỹ lost shepe of the house of Israel. Go & preach sayinge: ỹ the kyngdome of hevẽ is at hande. Heale the sicke/cleanse the lepers/rayse the deed/ caste oute the devils. ffreely ye have receved / freely geve agayne. Posses not golde/noz silver/noz brasse yn youre gerdels / noz yet scrip towardes

yous

your iorney: nether two cotes / nether shues/ nor yet a staffe. For the workmā is worthy to have his meate. In to whatsoever cite or toune ye shall come/ enquyre who ys worthy yn it/ and there abyde tyll ye goo thence. Lu. x. c.

And whē ye come in to an housse salute ẏ same. And yf the housse be worthy/ youre peace shall come apon it. But yf it be not worthy/ youre peace shall retourne to you agayne.

And whosoever shall not receave you / nor will heare youre preachynge: when ye departe oute of ẏ housse or that cite/ shake of the duste of youre fete. Truly I say vnto you: it shalbe easier for the londe of Sodoma & Gomorra in the daye of iudgement/ then for that cite. Dust.

Behold I sende you forthe as shepe amonge wolves. Be ye therfore wyse as serpētes/ & innocent as doves. Beware of men/ for they shall deliver you vp to ẏ counsels/ & shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake/ in witnes to them and to the gentyls. Shepe amonge wolves. Wise as serpētes. Innocēt as doves

But when they delyver you vp / take no thought how or what ye shall speake/ for yt shalbe gevē you/ evē in that same houre/ what ye shall saye. For it is not ye that speke/ but ẏ sprite of your father which speaketh in you. The spirite speaketh in ye. Iohan. v

The brother shall betraye the brother to deeth/ & the father the sonne. And the chyldre shall aryse agaynste their fathers & mothers/ & shall put them to deethe: & ye shall be hated of all mē for my name. But he that endureth to the ende/ shalbe saved.

When

When they persecute you in one cite/flye in to another. I tell you for a treuth/ye shall L not fynysshe all ỹ cities of Israel/tyll ỹ sonne of man be come. The disciple ys not above hys master: nor yet ỹ servaut above his lorde.

disciple. It is ynough for the disciple to be as hys master ys/& that the servaunt be as his lorde ys. yf they have called the lorde of the housse beelzebub: how moche more shall they call them of his housholde for feare thē not therfore.

Mar.iiij.c Lu.viij.c and.vij.a There is no thinge so close/that shall not be openned/and no thinge so hyd/that shall not be knowen.

What I tell you in dercknes/that speake ye in lyght. And what ye heare in the eare/that preache ye on the housse toppes.

ffeare. And feare ye not them which kyll the body/ and be not able to kyll the soule. But rather feare hym / which is able to destroye bothe soule and body into hell. Are not two sparowes solde for a farthinge? And none of them dothe lyght on the grounde/with out youre father. And now are all the heeris of youre heedis numbred. ffeare ye not therfore: ye are of more value then many sparrowes.

Sparowes.

Confesse Marke viij.d. Luk.xij.c and.vij.b Who soever therfore shall knowledge me before men/hym will I knowledge also before my father which is in heuen. But whosoever shall denye me before men/hym will I also denye before my father which is in heven.

Denye.

Lu.vij.f. A sweerde. Thynke not/that I am come to sende peace into the erth. I came not to send peace/but D a swearde. ffor I am come to set a man at va-

ryaunce

ryaunce ageynst hys father/and the doughter ageynst hyr mother / and the doughterlawe ageynst her motherlawe: And a mannes foes shalbe they of hys owne housholde. Chichee. Viij. c

He that lovith hys father/or mother more then me/is not mete for me. And he that loveth his sonne/or doughter more then me/is not mete for me. And he ỹ taketh not his crosse & followeth me/is not mete for me. He that fyndeth hys lyfe/shall lose it: and he that losith hys lyfe for my sake/shall fynde it. Worthie of Christ who. Eu. viiij. f Crosse. Eu. viiij. f

He that receavith you/receavith me: and he that receavith me/receavith him that sent me. He that receavith a prophet in ỹ name of a prophet/shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man / shall receave the rewarde of a righteous man. And whosoever shall geve vnto one of these lytleones to drincke/a cuppe of colde water only/in the name of a disciple: I tel you of a trueth/he shall not lose his rewarde. Receaue. Jo. vij. c. Couenanus. Mar. ix. f

The. vi. Chapter.

And it came to passe when Jesus had made an ende of cõmaundinge his. xii. disciples / that he departed thence / to teache and to preache in their cities.

✠ When Jhon beinge in preson heard ỹ workes of Christ/he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye have heard & sene. The blynd Eu. viij. c. Joh̃n sendeth to Christ.

se/the

se/the halt goo/the lepers are clensed:the deef heare/the ded ryse ageyne/and the glad tidinges is preached to the powre. And happy is he that is not offended by me.

And as they departed Jesus begane to speake vnto the people of Jhon. What for to se wēt ye out in to the wyldernes? wēt ye out to se a rede shakē with ỹ wynde? other what wēt ye out for to se? A man clothed in soofte raymēt? Beholde they ỹ weare soofte clothig/are in kynges howses. But what wēt ye oute for B to se? A prophete? Ye I saye to you/& more thē a prophete. ffor this is he of whō it is wryttē. Mal.iij.a Beholde / I sende my messenger before thy face/which shall prepare thy waye before ỹ le

✠ Verely I saye vnto you/amonge ỹ chyldren of wemen arose there not a gretter then Jhon the baptist. Notwithstondinge he that ys lesse in the kyngdome of heven/ys gretter then he. ffrom the tyme of Jhon Baptist hytherto/ỹ kyngdome of hevē suffreth violence/ & they that go to it with violence pluck it vn to them. ffor all the prophete & the lawe prophesyed vnto to the tyme of Jhon. Also yf ye wyll receave it/this is Helyas which shuld come. Hē ỹ hathe eares to heare let him heare. Ie

But wher vnto shall I lyken this generacion? It ys lyke vnto chyldrē which syt in the market & call vnto their felowes/ & saye: we have ypped vnto you/& ye have not daunsed: We have morned vnto you/& ye have not sorowed. ffor Jhon came nether eatinge nor drinkinge/and they saye/he hath the devyll. The C

sonns

Christ whiche vmbled hym selfe to the crosse was lesse. &c. Lu.xvij.d

Malachie iiij.b

Lu.vij.e.

sonne of man came eatinge and drinkinge / & they saye/ beholde a glutton & drynker of wyne/ & a frend vnto publicās & synners. Never the later wysdome ys iustified of hir childrey. Wisdome.

✠ Then begā he to vpbrayd the cities / in which most of his miracles were done/ because they mēded not. Wo be to ỹ Chorasin. Wo be to ỹ Bethzaida: for if the miracles which were shewed in you/ had bene done in Tyre & Sidon/ they had repented longe agone in sackcloth & asshes. Neverthelesse I say to you: it shall be esier for Tyre & Sidon at the day of iudgemēt/ then for you. And thou Capernaū which art lift vp vnto hevē/ shalt be brought doune to hell. For if the miracles which have bene done in the/ had bene shewed in Sodom: they had remayned to this daye. Neverthelesse I saye vnto you: it shalbe easiar for ỹ londe of Sodō in the daye of iudgemēt/ then for ỹ. ✠ Chorasin. Bethzaida. Sidō. Tire. Capernaum

✠ At ỹ tyme Jesus answered & sayd: I prayse ỹ o father lorde of hevē & erth/ because thou hast hid these thinge frō the wyse & prudēt/ & hast opened thē vnto babes: evē so father/ for so it pleased ỹ. All thinge are gevē vnto me of my father. And noma knoweth ỹ sonne but ỹ father: nether knoweth eny mā ỹ father/ save ỹ sonne/ & he to whome ỹ sonne will opē him. Lu. y. e. The wise knew not. Babes knewe. God is not knowēan a father, but thorow christ

Come vnto me all ye that laboure & are laden/ & I wyll ease you. Take my yoke on you & lerne of me/ for I am meke & lowly in herte: and ye shall fynd rest vnto youre soules. For my yoke is easy/ and my burden is light. ✠ yocke.

¶ The. vii. Chapter. ✠

In that

Corne.

AT that tyme went Jesus on the Sabot dayes thor ow the corne & his disciples were an hongred/& begane to plucke the eares of coorne/and to eate. When ỳ pharises sawe that/they sayde vnto him: Beholdt/thy disciples do that which is not lawfull to do apon ỳ saboth daye. He sayde vnto thē: Have ye not reed what David did/whē he was an-hongered/& they also which were with him: How he entred into the housse of God/& ate ỳ halowed loves/which were not lawfull/for him to eate/nether for thē which were w̄ him but only for ỳ prestes. Or have ye not reed in ỳ lawe/how that ỳ prestes in ỳ temple breake the saboth daye/& yet are blamlesse? But I saye vnto you: that here is one greater then ỳ tēple. Wherfore yf ye had wist what this saynge meneth: I require mercy & not sacrifice: ye wold never have condēned innocētes. For ỳ sonne of man is lord even of ỳ saboth daye. A

Saboth.

i. Regum xxj. b.

Haloved loues.

Mercie & not sacrifice.

And he departed thence/& went into their synagoge: & beholde ther was a man/whiche had his hande dryed vp. And they ayed him sayinge: ys it lawfull to heale apon ỳ saboth dayes: because they myght acuse him. And he sayde vnto thē: whiche of you wolde it be/yf he had a shepe falley into a pitte on ỳ saboth daye/that wolde not take him & lyft him out? And how moche is a man better thē a shepe? Wherfore it is lefull to do a good dede on the saboth dayes. Then sayde he to ỳ mā: stretch forth thy hād. And he stretched it forthe. And it was made whole agayne lyke vnto ỳ other. B

mar. iii. a
Luk. vi. b

Wether-de hande

Saboth

✠ They

B ✠ Then ỳ Pharyſees wẽt out/ & helde a coũ ſell agaynſt hym / how they myght deſtroye hym. When Jeſus knewe ỳ/he departed thẽce/ & moche people folowed him/and he healed thẽ all/ & charged thẽ/that they ſhuld not make him knowẽ: to fulfyll that which was ſpoden by Eſay ỳ Prophet/which ſayeth. Behold my chylde/whõ I have choſen/my beloved/ in whõ my ſoule deliteth. I wyll put my ſpyrite on hym/ & he ſhall ſhewe iudgemẽt to ỳ gentyls. He ſhall not ſtryve/ he ſhall not crye/neither ſhall eny man heare his voyce in ỳ ſtreetes/a broſed rede ſhall he not breacke / & flaxe that begynneth to burne/he ſhall not quẽche/ tyll he ſende forth iudgement vnto victory/ & in hys name ſhall the gentyls truſte. ✠ Eſaie xij. a

L They was brought to hym / one poſſeſſed with a devyll which was both blynde & domme: & he healed hym/inſomoch that he which was blynd and domme/both ſpake and ſawe. And all the people were amaſed/ & sayde: Is not this that ſonne of David? But when the Pharyſes heard that/they sayde: This felow dryveth ỳ devyls no nother wyſe oute but by the helpe of Belzebub ỳ chefe of the devyls. Mar. iij. e Lu. xj. b. Blynde and domme Belzebub.

But Jeſus knewe their thoughtes/ & sayde to thẽ. Every kingdome devided w̃ in it ſylfe/ ſhalbe brought to naught. Nether ſhall eny cite or houſholde devyded agẽſt it ſylfe/ cõtynue. So if ſatã caſt out ſatã/thẽ is he devyded agenſt him ſylfe. How ſhall then his kyngdome endure? Alſo if I by ỳ helpe of Belzebub caſt oute devyls; by whoſe helpe do youre

L chyldren

chyldren cast them out: Therfore they shalbe youre iudges. But if I cast out the devyls by the sprite of God: they is the kyngdome of god come on you:

Either how can a mā enter into a stronge mānes housse/ and violently take awaye his goodes: excepte he fyrst binde ỹ stronge man/ & the spoyle his housse: ✠ He that is not w̄ me/ is agaynst me. And he ỹ gaddereth not w̄ me/ scattereth abrode. Wherfore I say vnto you/ all maner of synne & blasphemy shalbe forgeven vnto men: but the blasphemy of ỹ sprite/ shall not be forgeven vnto men. And whosoever speaketh a worde agaynst the sonne of man/ it shalbe forgeven him. But whosoever speaketh agaynst the holy goost / it shall not be forgeven hym: no/ nether in this worlde/ nether in the worlde to come.

Mar. iij. d
Lu. vij. b
Blasphemy.

Either make ỹ tree good/ & his frute good also: or els make ỹ tree evyll/ & his frute evyll also. ffor ỹ tree is knowē by his frute. O generacio of viperes/ how can ye saye well/ whē ye youre selves are evyll: ffor of ỹ aboundāce of the hert/ ỹ mouthe speaketh. A good mā oute of ỹ good treasure of his hert/ bringeth forth good thynges. And an evyll man out of his evyll treasure/ bringeth forth evyll thinges.

Luk. vj. b

As the frute is/ soche is the tree.

But I say vnto you/ that of every ydell worde that men shall have spoken: they shall geve a countes at the daye of iudgement. ffor by thy wordes thou shalt be iustifyed: & by thy wordes thou shalt be condemned. ✠

Ydell worde.

Lu. vj. b. ✠ They answered certeyne of the scribes &

of the

of the Pharises sayinge: Maister / we wolde fayne se a sygne of ẏ. He answered & sayde to thē: The evyll & advoutrous generacio seketh a signe / but ther shall no signe be gevē to thē / saue the signe of the Prophete Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly: soo shall ẏ sonne of man be thre dayes & thre nyghtes in ẏ hert of ẏ erth. The men of Minivie shall rise at the daye of iugde ment with this nacion / & condemne them: for they amended at ẏ preachinge of Jonas. And beholde / a greater then Jonas is here. The quene of ẏ south shall ryse at ẏ daye of iudge ment with this generacion / & shall condemne thē: for she came frō the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomō is here.

Signe.

Jon a. ij. a

Signe of Jonas.

Minivite Jonas iij. b.

Quene of the southe.

iii. Regū. x. a. ij. & parali. ix. a.

When the vnclene spryte is gone out of a man / he walketh throughout dry places / seking reest & fyndeth none. Then he sayeth: I will retourne ageyne into my house / frō whēce I came oute. And when he is come / he fyndeth the house empty & swepte & garnisshed. Then he goeth his waye / & taketh vnto him seven other spretes worsse then him silfe / & so entre they in and dwell there. And the ende of that man is worsse then the beginning. Even so shall it be with this evell nacion.

The vncleane spirite cometh ageyne.

Whill he yet talked to the people: beholde his mother and his brethren stode without / desyringe to speake with him. Then one sayde vnto hym: beholde thy mother and thy brethrē stonde without / desiringe to speke wᵗ the.

Mar. iij. d Lu. viij. c

Mother and brethern.

He answered & sayd to him that tolde hym: Who is my mother? or who are my brethren? And he stretched forth his hond over his disciples and sayd: behold my mother and my brethren. For whosoever dothe my fathers will which is in heve/the same is my brother/ suster & mother. ℞

The.viii.Chapter.

mar.iij.a Lu.viij.a

THe same daye wēt Jesus out of ỳ hou- A se/& sat by the see syde/ & moch people resorted vnto him/so gretly ỳ he wēt & sat in a shippe/& all the people stode on ỳ shoore. And he spake many thynges to thē in similitudes/sayinge: Behold/ ỳ sower wēt forth A sower. to sowe. And as he sowed/some fell by ỳ wayes syde/& the fowlle came & devoured it vp. Some fell apō stony grounde where it had not moche erth/& a nōne it sprōge vp/ because it had no depth of erth: & when ỳ sunne was vp/ it cauht heet/& for lake of rotynge wydered awaye. Some fell amōge thornes/ & the thornes sprōge vp & chooked it. Parte fell in good grounde/& brought forth good frute: some an hundred fold/some sixtie fold/some thirty folde. Who hoseever hath eares to heare/let him heare.

* A couenaunt to thē that loue the worde of god to forther it, that they shall encracee therin, ād

And the disciples came and sayde to him: B Why speakest thou to thē in parables? He answered & sayde vnto them: it is gevē vnto you to knowe ỳ secrete of the kyngdome of hevē/ but to thē it is not gevē * For whosoever hath to him shall begeven: and he shall have aboundance. But whosoever hath not: frō hym shal be takyn a waye even that he hath. Therfore

speake

speake I to them in similitudes: for though they se/they se not: & hearinge they heare not: nether vnderstonde. And in thē is fulfilled ỹ prophesie of Esayas/which prophesie sayth: with the eares ye shall heare and shall not vnderstonde/and with the eyes ye shall se/and shall not perceave. For this peoples hertes are weyed grosse/& their eares were dull of herynge/& their eyes have they closed/lest they shulde se with their eyes/& heare with their eares/& shuld vnderstonde with their herte/& shuld tourne/that I myght heale them.

But blessed are youre eyes/for they se:& youre eares/for they heare. Verely I say vnto you/that many prophetes & perfaicte mē have desired to se tho thinges which ye se/& have not sene thē:& to heare tho thinges which ye heare/& have not herde thē. Heare ye therfore ỹ similitude of the sower. Whosoever heareth the worde of ỹ kingdome/& vnderstondeth it not/ther cometh the evyll mā & catcheth awaye ỹ which was sowne in his hert. And this is he which was sowne by the waye syde. But he ỹ was sowne in ỹ stony grounde/is he which heareth the worde of God/& anone w̄ ioye receaveth it/yet hath he no rotte in him selfe/& therfore dureth but a seasō: for assone as tribulacion or persecucion aryseth because of the worde/by & by he falleth. He ỹ was sowne amōge thornes/is he ỹ heareth ỹ worde of God: but the care of this worlde/& the dissaytfulnes of ryches choke ỹ worde/& so is he made vnfrutfull. He which is sowne in ỹ good grounde/is

another that they that loue it not, shall lose it agayne, and waxe blynde.
Esa. vi.c
Mar. iiij.
b. Lu. viij
b. Jo. vij.
f. Actuū
xv viij.
Ro. vj. b.
Luk. v. d.

Mar. iiij.
b. Luke
viij. b.

The sower is ey
pownded

he ỳ heareth ỳ worde & vnderstōdeth it/which also bereth frute & bringeth forth/some an. C. folde/some sixtie folde/& some .xxx. folde.

Another similitude put he forth vnto thē D sayinge: ✠ The kyngdome of hevē is lyke vnto a man which sowed good seed in his felde.

Tares. But whyll men slepte/ther came his foo & sowed tares amōge ỳ wheate/& wēt his waye. When ỳ blade was sprōge vp & had brought forth frute/thē appered ỳ tares also. The servaunte came to the housholder/& sayde vnto him: Syr sowedest not thou good seed in thy closse/frō whēce thē hath it tares? He sayde to thē/the envious mā hath done this. Then ỳ servaunte sayde vnto him: wilt thou then ỳ we go & gader them? But he sayde/nay/lest whill ye go aboute to wede out ỳ tares/ye pluck vppe also w̄ them ỳ wheate by ỳ rotte: let bothe growe to gether tyll harvest come/& in tyme of harvest/I wyll saye to the repers/gather ye fyrst ỳ tares/& bind thē in shoves to be brēt: but gather the wheete into my barne. ✠

Mar. iiij. d. Luke viij. d. Mustard seed. ✠ Another parable he put forthe vnto thē E sayinge. The kyngdome of hevē is lyke vnto a grayne of mustard seed/which a mā taketh & soweth in his felde/which is ỳ leest of all seedes. But when it is groune/it is the greatest amōge yerbes/& it is a tree: so ỳ the bryddes of the ayer come & bylde in the braūches of it.

Lu viij. c Another similitude sayde he to them. The kyngdome of heven is lyke vnto levē which a woman taketh and hydeth in. iii. peckes of meele/tyll all be levended.

Leven.

All

All these thynge spake Jesus vnto the peo ple by similitudes/ & with oute similitudes spake he nothinge to them/ to fulfyll that which was spokē by the Prophet sayinge: I wyll opē my mouth in similitude/ and wyll speake forth thinges which have bene kepte secrete from the begynninge of the worlde. ✠ Mark. iiij. d. Psalm. lxxviij. a

✠ Then sent Jesus ỳ people awaye/ & came to housse. And his disciples came vntō him/ sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed/ is the sonne of man. And ỳ felde is the worlde. And the chyldrē of the kingdome/ they are ỳ good seed. And the tares are the chyldren of ỳ wicked. And the enemye that soweth thē/ is ỳ devell. The harvest is ỳ end of the worlde. And the repers be ỳ angels. For evē as the tares are gaddred & brēt in ỳ fyre: so shall it be in ỳ ende of this worlde. The sonne of man shall send forth his angels/ & they shall gather out of his kyngdome all thinge that offende/ and them which do iniquite/ and shall cast them into a furnes of fyre. There shalbe waylynge and gnasshing of teth'. Then shall the iuste men shyne as bryght as the sunne in ỳ kyngdome of their father. Whosoever hath eares to heare/ let him heare. ✠ Tares are expownded. Apocaly. viiij. b. Sapien. iiij. b.

✠ Agayne ỳ kyngdome of hevē is lyke vnto treasure hidde in the felde/ ỳ which a man fyndeth & hideth: and for ioy therof goeth & selleth all that he hath/ & byeth that felde. Treasure.

Agayne ỳ kyngdome of hevē is lyke vnto

a marchaunt that seketh good pearles/which
Pearles. whey he had founde one precious pearle/wēt
and solde all that he had/and bought it.

Agayne the kyngdome of hevē is lyke vnto
Nette. a neet cast into ỳ see/ỳ gadereth of all kynde
of fysshes:which whē it is full/mey drawe to
londe/& sitte & gadre the good in to vessels/ &
cast the bad awaye. So shall it be at the ende
of the worlde. The angels shall come oute/ &
sever the bad from the good/& shall cast them
in to a furnes of fyre: there shalbe waylinge
and gnasshynge of teth.

Jesus sayde vnto them: vnderstonde ye all G
these thynge? They sayde/ye Lorde. Thē say
de he vnto them: Therfore every scribe which
is taught vnto the kyngdome of hevē/ is lyke
New and olde. an housholder/which bryngeth forth/ out of
hys treasure/thynge bothe new and olde. K

Mar.vj.a And it came to passe whey Jesus had finis-
Luk.iiij.c shed these similitude/ỳ he departed thēce/ &
Joh.iiij.c came in to his awne coūtre/& taught them in
their synagoge/in so moche ỳ they were asto-
Joh.vj.e. nyed & sayde:whēce cometh all this wysdome
Carpēter & power vnto him? Is not this the carpēters
sonne? Is not his mother called Mary? & his
brethrē be called James & Joses & Simō & Ju
das? And are not his susters all here w̄ vs?
Whēce hath he all these thynge. And they
were offended by him. Thē Jesus sayd to thē
Prophete a Prophet is not w̄ out honoure/ save in hys
awne countre/& amōge his awne kynne. And
he dyd not many miracles there/for there vn-
belefes sake. ¶ The.xiiij. Chapter.

At that

AT that tyme Herod the tetrarcha hearde of the fame of Jesu/and sayde vnto his servauntes: This is Jhon ỳ baptist. He is risen agayne from deeth/& therfore are soche myracles wrought by him. For Herod had taken Jhon and bounde him and put him in preson for Herodias sake/his brother Philips wyfe. For Jhon sayde vnto him: Yt is not lawfull for the to have her. And when he wold have put him to deeth/he feared the people/because they counted him as a prophet. Mar. vj. b. Lu. ix. a.

Joh̃n baptist is prisoned. Mar. vj. b. Lu. iij. d.

But when Herode birth daye was come/the doughter of Herodias daunsed before them/& pleased Herod. Wherfore he promised w̃ an oth/that he wolde geve hir what soever she wolde aye. And she beinge informed of her mother before/sayde: geve me here Jhon baptiste heed in a platter. And ỳ kynge sorowed. Never theles for his othes sake/and for their sakis which sate also at ỳ table/he cõmaunded yt to be geven hir: and sent & beheeded Jhon in the preson/and his heed was brought in a platter & geven to the damsell/& she brought it to her mother. And his disciples came & toke vp his body/& buryed it: and went and tolde Jesus.

Johan baptist is behedded

When Jesus hearde that/he departed thence by shippe in to a desert place out of ỳ waye. And when the people had hearde ther of/they folowed him a fote out of their cities. And Jesus went forth & sawe moche people/& his herte did melte vpon them/and he healed of them those that were sicke. When even was come/his disciples came to him sayinge. This is a

Lu. ix. b. Mar. vj. b Jo. vj. a.

desette place/ & the daye is spent: let the people departe/ ỹ they maye go in to ỹ tounes/ & bye them vytayllis. But Jesus sayde vnto them. They have no neade to go awaye. Geve ye thē to eate. Then sayde they vnto him: we have here but .v. loves & two fysshes. And he sayde: bringe thē hyther to me. And he cōmaunded ỹ people to syt downe on ỹ grasse: & toke ỹ .v. loves/ & the .ii. fysshes & loked vp to heven & blessed/ & brake and gave the loves to his disciples/ & the disciples gave them to ỹ people. And they dyd all eate/ and were suffised. And they gadered vp of ỹ gobbetes that remayned .xii. baskets full. And they ỹ ate/ were in nōbre about .v. M. men/ besyde wemen & chyldren.

fiue loves & two fysshes.

Mar. vj. f
Joh. vj. b

And straught waye Jesus made his disciples enter into a shippe/ and to goo over before him/ whill he sent ỹ people awaye. And assone as he had sent the people awaye/ he went vp into a mountayne alone to praye. And when nyght was come/ he was there him silf alone. And the shippe was now in the middes of the see/ and was toost with waves/ for it was a cōtrary wynde. In the fourthe watche of ỹ night Jesus came vnto them walkynge on the see. And when his disciples sawe him walkynge on the see/ they were troubled/ sayinge: it is some spirite/ & cryed out for feare. And streyght waye Jesus spake vnto them sayinge: be of good cheare/ it is I/ be not a frayed.

Jesus walked on ỹ sea.

Peter answered him/ & sayde: master/ if thou be he / bid me come vnto the on the water. And he sayde/ come. And when Peter was come dow

Peter walketh on the water.

me downe out of ỹ shippe/he walked on ỹ water/to go to Jesus. But when he sawe a mygh ty wynde/he was afrayed. And as he beganne to synke / he cryed sayinge: master save me. And immediatly Jesus stretched forth his hȝ de/& caught him/& sayde to him: O thou of lytell faith/wherfore diddest thou dout? And assone as they were come in to ỹ shippe/ỹ wynde ceassed. Then they that were in the shippe/ came and worshipped him/sayinge: of a truth thou arte ỹ sonne of God. And when they were come over/they went in to ỹ londe of Genazareth. And when ỹ men of ỹ place had knowledge of him/they sent out in to all ỹ countre rounde about/& brought vnto him all that were sicke/& besought him/that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

Mar. vj. g Genazareth.

hemme.

¶ The .xv. Chapter. ✠

Then came to Jesus scribes & pharises from Jerusalem/sayinge: why do thy disciples transgresse the tradicions of ỹ elders? for they wesshe not their hondes/when they eate breed. He answered/and sayde vnto them: why do ye also transgresse ỹ cõmaundment of God/thorowe youre tradicions? For God cõmaunded/sayinge: honoure thy father & mother/& he that curseth father or mother/ shall suffer deeth. But ye saye/every mã shall saye to his father or mother: That which thou desyrest of me to helpe ỹ with: is geven God: & so shall he not honoure his father or his mother. And thus haue ye made/ỹ the cõmaund-

Mar. vij. a

Tradicio nes. Sy odi. xx. e. Dut. v. b ephe. vj. a epo. xxj c leu. xx. b pro. xx. e

ment

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ment of God is with out effecte/through your
re tradicions. Ypocrite well prophesyed of you
Esaie. 3 pip.d. Esay sayinge: This people draweth nye vn-
to me with their mouthes/and honoureth me
with their lippes/howbe it their hertes are far
re from me: but in vayne they worshippe me
Mennes teachinge doctrines/ whiche are nothing but
tes. mens precepts.
ma. Vij.c And he called the people vnto him/& sayde B
to them: heare and vnderstande. That which
goeth in to the mouth/ defyleth not ỳ man:
What de but that which commeth out of the mouth/
fileth a defyleth the man.
man. Then came his disciples/ and sayde vnto
him. Perceavest thou not/how that the pharis-
Plantes. ses are offended in hearinge thys sayinge? He
Lu. Vj.f. answered/& sayde: all plantes which my hevē
ly father hath not planted/shalbe plucked vp
Blynde by the rotes. Let them alone/they be the blyn-
leaders. de leaders of the blynde. If the blynde leede
mar. Vij.c the blynde/boothe shall fall in to the dyche.
Then answered Peter & sayd to him: declare
vnto vs this parable. Then sayde Jesus: are
ye yet with oute vnderstondinge? perceave ye
not/that what soever goeth in at the mouth/
descendeth doune in to the bely/& is cast out
With what a in to the draught? But those thingis which
mā is de- procede out of the mouth/come from the her-
filed. te/and they defyle the man. For out of the her-
te come evyll thoughtis/murder/breakyng of
wedlocke/whordō/ theefte/falce witnesberyn-
ge/blasphemye. These are the thingis which
defyle a man. But to eate with vnwesshen
hondes/

hondes/defyleth not a man. ☙

✠ And Jesus went thence/& departed in to the costis of Tyre and Sidon. And beholde a woman which was a Cananite came out of ỹ same cs costis/& cryed vnto him/sayinge: have mercy on me Lorde the sonne of David / my doughter is pytiously veyed with a devyll. And he gave her never a worde to answer. Then came to him his disciples/& besought him sayinge: sende her awaye/for she followeth vs cryinge. He answered/and sayde: I am not sent/but vnto ỹ loost shepe of ỹ housse of Israel. Then she came & worshipped him/sayinge: master helpe me. He answered & sayde: it is not good/to take the chyldrens breed/& to cast it to whelpes. She answered and sayde: truthe Lorde: nevertheless the whelpes eate of the crõmes/which fall from their masters table. Then Jesus answered and sayde vnto her. O woman greate is thy faith/be it to the/even as thou desyrest. And her doughter was made whole even at that same houre. ☙ mar. viij c

The woman of Cananye

Then Jesus went awaye from thence & came nye vnto the see of Galile/and went vp in to a mountayne and sat doune there. And moche people came vnto him/havinge with thẽ/ halt/blynde/ domme/ maymed/ and other many: and cast them doune at Jesus fete. And he healed them/in so moche that the people wondred/to se the dõme speake/the maymed whole/the halt to go/and ỹ blynde to se. And they glorified the God of Israel. mar. vij. d

Then Jesus called his disciples to him/ & sayde:

Marc. viij. a.

& sayde: I have compassion on ỳ people/because they have cõtynued with me now. iii. dayes/ & have nought to eate: & I wyll not let them departe fastinge/leste they perisshe in ỳ waye. And his disciples sayd vnto him: whẽce shuld we get somoche breed in ỳ wildernes/as shuld suffise so greate a multitude? And Jesus sayde vnto them: how many loves have ye? And they sayde: seven/ and a feawe litle fysshes.

Seven loves.

And he cõmaunded ỳ people to syt doune on ỳ grounde: & toke the seven loves/ & the fysshes/ & gave thankes/and brake them/ and gave to his disciples/ & the disciples gave them to the people. And they dyd all eate & were suffised. And they toke vp of the brokẽ meate that was lefte. vii. basket full. And yet they that ate were. iiii. M. men/besyde wemen & chyldren. And he sent awaye the people/and toke shippe and came into the parties of Magdala.

¶ The. xvi. Chapter.

Mar. viij b. Luk. xij. g.

THey came the pharises & saduces/ & did tempte him / desyringe him to shewe them some signe from hevẽ. He answered & sayde vnto thẽ. At even ye saye/we shall have fayre wedder/ & ỳ because ỳ skye is reed: & in the morninge ye saye/to daye shalbe foule wedder/and that because the skye is cloudy & reed. O ye ypocrites / ye can discerne ỳ fassion of the skye: & can ye not discerne ỳ signes of the tymes? The froward nacion & advoutrous seketh a signe/and there shall nonother signe be geven vnto them/but the signe of the

Signe of Jonas. Jona. ij. a

prophet Jonas. So lefte he them & departed.

And

And whē his disciples were come to the other side of the water/they had forgottē to take breed with thē. Then Jesus sayd vnto them: Take hede and beware of the levē of ỳ Pharises & of ỳ Saduces. And they thought in them selves sayinge: because we have brought no breed with vs. When Jesus vnderstode that/he sayd vnto thē. O ye of lytell faith/why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave/nether remēber those. v. loves when there were. v. M. men/& how many baskettes toke ye vp? Nether the. vii. loves/ when there were. iiii. M. & how many baskettes toke ye vp? Why perceave ye not they/ỳ I spake not vnto you of breed/whē I sayde/beware of the levē of the Pharises & of the Saduces? Thē vnderstode they/how that he bad not them beware of the levē of breed: but of the doctrine of the Pharises/and of the Saduces. Marke viij. b. Lu. vij. a Leven.

✠ When Jesus cam in to the coste of the cite which is called Cesarea Philippi/he axed his disciples sayinge: whom do men saye ỳ I the sonne of mā am? They saide/some saye ỳ thou arte Jhon Baptist/some Helias/some Jeremias/or one of ỳ prophetē. He sayde vnto thē: but whō saye ye ỳ I am? Simō Peter answered & sayde: Thou arte Christ ỳ sonne of the lyvinge God. And Jesus answered & sayde to him: happy arte thou Simon the sonne of Jonas/for flesshe & bloud hath not opened vnto the ỳ/ but my father which is in hevē. And I saye also vnto the/ ỳ thou arte Peter: Marke viij. c. Lu. ix. c. keyes. Blinde & lowse.

and

and apon this rocke I wyll bylde my congre-
gacion. And the gates of hell shall not prevay
le ageynst it. And I wyll geve vnto the / the
keyes of the kyngdom of heven: and what soe
ver thou byndest vpon erth / shall be bounde in
heven: and what soever thou lowsest on erthe /
shalbe lowsed in heven. K

*whē ought is sayde or done, that shuld moue to pryde: he dasheth thē in the teth with his deathe & passion.

Then he charged his disciples / ỳ they shulde tell no man / ỳ he was Jesus Christ. From ỳ tyme forth / Jesus began to shewe vnto his disciples / how ỳ he must go vnto Jerusalem / & suffer *many thinge of ỳ Elders / & of ỳ hye prestes / & of the scribes / & must be killed / & ryse agayne ỳ thirde daye. But Peter toke him a syde / & began to rebuke him sayinge: master favor thy sylfe this shall not come vnto the. Then tourned he about / & sayde vnto Peter: come after me Satan / thou offendest me / because thou savourest not godly thinge / but wordly thinge

Peter is Satan.

Jesus then sayde to his disciples. If eny man wyll folowe me / leet him forsake him sylfe / and take vp his crosse and folowe me. For who soever wyll save his lyfe / shall loose it. And whosoever shall loose his lyfe for my sake / shall fynde it. What shall it proffet a man / though he shulde wynne all the whoole worlde: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father / w̄ his angels: & then shall he rewarde every man accordinge to his dedes. Verely I saye vnto you / some ther bea monge them that here stonde / which shall not

Christes disciples

Marc. viij. d. Eu. ix. g. Jo. xij.

Judgement.

Dedes. Rom. j. a.

taste

taste of deeth/tyll they shall have sene the sonne of man come in his kyngdomen. Mar. ix. a Lu. ix. c.

¶ The. xvii. Chapter. ✠

AND after. vi. dayes Jesus toke Peter ¶ James ¶ Jhon his brother/¶ brought them vp into an hye mountayne out of the waye/and was transfygured before them: and his face did shyne as the sunne/¶ his clothes were as whyte as the light. And beholde ther appered vnto thē/Moses ¶ Helyas/talkinge with him. They answered Peter/¶ sayde to Jesus: master here is good beinge for vs. If thou wylt/leet vs make here. iii. tabernacles/one for the/¶ one for Moses/and one for Helyas. Whyll he yet spake/beholde a bright cloude shadowed them. And beholde there came a voyce out of ẏ cloude sayinge: this is my deare sonne/in whom I delite/heare him. And whey the disciples heatde that/they fell on their faces/and were sooze afrayed. And Jesus came and touched them/and sayde: aryse and be not afrayed. And whey they looked vp/they saw no man/saue Jesus onely. Mar. ix. a Lu. ix. d. Transfiguracion ij. Pet. i. d Heare him.

And as they came doune from the mountayne/Jesus charged them sayinge: se ẏ ye shewe the vision to no man/vntyll the sonne of man be tysen ageyne from deeth. ✠ And his disciples ayed of him/sayinge: Why then saye the scribes/ẏ Helyas muste fyrst come? Jesus answered/¶ sayd vnto them: Helyas shall fyrst come/and restore all thinge. And I saye vnto you ẏ Helyas is come alredy/and they knewe him not: but have done vnto him what soever Mar. ix. b After the hie visiō/ he putteth thē in mynde of his deeth Malach. iiij. b.

Johan Baptist is Helyas.

they lusted. In lyke wyse shall also the sonne of man suffre of the. Then ỳ disciples perceaved that he spake vnto them of Jhon baptist.

Mar. ix. c
Lu. ix. c.

And when they were come to ỳ people/ther cam to him a certayne man/& kneled doune to him/& sayde: Master have mercy on my sonne for he is frantycke: & is sore veyed. And oft tymes he falleth into the fyre/& oft into ỳ water And I brought him to thy disciples/& they coulde not heale him. Jesus answered & sayde: O generacion faythles & croked: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. And Jesus rebuked the devyll/and he cā out of him. And ỳ child was healed even ỳ same houre

Lu. xvij. d

Then came the disciples to Jesus secretly & sayde: Why could not we cast him out? Jesus sayd vnto the: Because of youre vnbelefe

Vnbelefe

For I saye veryly vnto you: yf ye had faythe as a grayne of musterd seed/ye shuld saye vnto this mountayne/remove hence to yonder place/& he shuld remove: nether shuld eny thinge be vnpossible for you to do. How be it this kynde goeth not oute/but by prayer and fastinge.

Prayer & fastynge.

Mar. ix. e
Luk. ix. e.

As they passed the tyme in Galile/Jesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men/and they shall kill him/and the thyrd daye he shall ryse agayne. And they sorowed greatly.

Passion.

✠ And when they were come to Capernaül/ they ỳ were wont to gadre poll money/came to Peter & sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into

to the

to the house/Jesus spake fyrst to him/saying What thinkest thou Simon: of whome do ỳ kynge of the erth take tribute or poll money: of their chyldren/or of straungers: Peter sayde vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are the chyldren fre. Neverthelesse/lest we shuld offende thē: goo to ỳ see & cast in thyne angle/& take the fysshe ỳ fyrst cometh vp: & when thou hast opened his mouthe/thou shalt fynde a pece of twentie pence: ỳ take & paye for me and the. ✠ Tribute

¶ The. xviii. Chapter. ✠

At the same tyme the disciples came vnto Jesus saying: who is ỳ greatest in the kyngdome of hevē: Jesus called a chylde vnto him/& set him in the middes of them: & sayd. Verely I say vnto you: except ye tourne/& become as chyldren/ye cannot enter into the kyngdom of heven. Whosoever therfore humble him sylfe as this chylde/the same is the greatest in ỳ kyngdome of hevē. And whosoever receaveth suche a chylde in my name/ receaveth me. But whosoever offende one of these lytelons/which beleve in me: it were better for him/that a milstone were hanged about his necke/and that he were drouned in the depth of the see. Wo be vnto the worlde because of offences. How be it/it cannot be avoided but ỳ offences shalbe geven. Nevertheless woo be to ỳ man/by whō the offence cōmeth. mar. ix. & lu. ix. f. Greatest mar. ix. f lu. xvii. a

Wherfore yf thy honde or thy fote offende the/cut him of and cast him from the. It is better for the to enter into lyfe halt or may- mar. ix. g

med/rather then thou shuldest havinge two
hondes or two fete/be cast into everlasting fy-
re. And yf also thyne eye offende the/plucke
him oute and caste him from the. It is better
for the to enter into lyfe with one eye/then ha-
vyng two eyes to be cast into hell fyre.

Se that ye despise not one of these litelons.
For I saye vnto you/yͭ in heven their angels
Hundred alwayes behold the face of my father/which
shepe. is in heven. ℣ Ye and the sonne of man is co-
Lu.xix.b me to saue that which is lost. How thinke ye:
Lu.xv.a Yf a man have an hondred shepe/and one of
them be gone astray/dothe he not leve nynty
and nyne in ỹ moūtains/and go and seke that
one which is gone astray? If it happen that
he fynd him/verely I say vnto you: he reioy-
seth more of that shepe/then of the nynty & ny
ne which went not astray. Even so it is not
the wyll of youre father in heven/that one of
these lytelons shulde perishe.

*How
mē bynde
& lowse.
Lu.xvii.a
Leui.xix
Eccl.xix
Jaco.v.d.
j.Corin.
viij.
Heb.x.c.
Jo.viij.c.

✠ Moreover yf thy brother treaspace agenst L
the. Go and tell him his faute betwene him
& the alone. *Yf he heare the/thou hast wone
thy brother: But yf he heare the not/then take
yet with the one or two/that in the mouth of
two or thre witnesses/all thinges maye be sta
blisshed. If he heare not them/tell it vnto the
congregacion. If he heare not ỹ congregacion/
take him as an hethen man/& as a publican.
Verely I say vnto you/what soever ye bynde
on erth/shalbe bounde in heven. And what soe
ver ye lowse on erth/shalbe lowsed in heven.

Jo.xx.g Agayn I say vnto you/that yf two of you

shall

shall agre in erth apon eny maner thynge / what soever they shall desyre: it shalbe geven them of my father which is in heven. For where two or three are gathered togedder in my name / there am I in the myddes of them. In the myddes.

Then came Peter to him / and sayde: master howe ofte shall I forgeve my brother / yf he synne agaynst me / seven tymes? Jesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seventymes. lu. xbii. Seven tymes.

✠ Therfore is ỹ kingdome of heven lykened vnto a certayne kynge / which wolde take a countis of his servauntis. And when he had begone to recken / one was broughte vnto him / which ought him ten thousande talentis: whome because he had nought topaye his master commaunded him to be solde / and his wyfe / & his chyldren / and all that he had / and payment to be made. The servaunt fell doune & besought him sayinge: Sir / geve me respyte / and I wyll paye it every whit. Then had the Lorde pytie on that servaunt / and lowsed him / and forgave him the det.

D And ỹ sayde servaũt wẽt oute & founde one of his felowes / which ought him an hundred pence / and leyed hondes on him / and toke him by the throote / sayinge: paye me ỹ thou owest. And his felowe fell doune and besought him sayinge: have pacience with me / and I wyll paye the all. And he wolde not / but went & cast him into preson / tyll he shulde paye the det. Covenaunt to ỹ vnmersifull.

When his other felowes sawe what was done / they were very sory / & came and tolde vnto

their lorde all ỹ had happened. Then his lorde called him/& sayde vnto him. O evyll servaũt I forgave the all that det/because thou prayedst me: was it not mete also ỹ thou shuldest have had cõpassion on thy felow/even as I had pitie on ỹ? And his lorde was wroth/& delyuered him to the iaylers/tyll he shuld paye all that was due to him. So lyke wyse shall my hevenly father do vnto you/except ye forgeve with youre hertes/eache one to his brother their treaspases. ℣ ¶ The. xix. Cha

Mar. y. a

AND it came to passe/when Jesus had fynisshed those sayinges/he gat him from Galile/and came into the cooستes of Jewry beyonde Jordan/and moche people folowed him/and he healed them theare.

Devorce.

Then came vnto him the pharises temtinge him/and sayinge to him: Is it lawfull for a man to put a waye his wyfe for all maner of causes? He answered and sayd vnto them:

Gen. i. d.

Have ye not redde/how that he which made

Gen. ij. d.

man at the beginninge/made them man and

Sphe. v.

woman and sayde: for this thinge/shall a man

j. cor. vj. d

leve father and mother and cleve vnto his wyfe/& they twayne shalbe one flesshe. Wherfore now are they not twayne/but one flesshe. Let not man therfore put a sunder/that which God hath cuppled to gedder.

The sayde they to him: why did Moses cõmaunde to geve a testimoniall of divorsemẽt & to put hyr awaye? He sayde vnto them: Moses because of the hardnes of youre hertes suffred you to put awaye youre wyves: But

from

from ỳ beginnynge it was not so. I saye therfore vnto you/whosoever putteth awaye his wyfe (except it be for fornicacion) & maryeth another/breaketh wedlocke. And whosoever maryeth her which is divorsed / doeth commyt advoutry. Mar. ix. d Lu. xvj. d j. co. vij. d

Then sayde his disciples to him: yf the mater be so betwene man and wyfe / then is it not good to mary. He sayde vnto them: all mē can not awaye with that sayinge save they to whom it is gevē. Ther are chaste/which were so borne out of their mothers belly. And ther are chaste/which be made of men. And ther be chaste/which have made them selves chaste for the kyngdome of hevēs sake. He that can take it/let him take it. Chast.

Then were brought to him yonge chyldrē/ that he shuld put his hondes on them & praye And the disciples rebuked them. But Jesus sayde: suffre the chyldren and forbid them not to come to me: for of suche is the kyngdome of heven. And when he had put his hondes on them he departed thence. Mar. x. b Luk. xviij. c. Chyldrē. Mar. x. b Luk. xviij. d.

And beholde one came & sayde vnto him: good master/what good thinge shall I do/that I maye have eternall lyfe? He sayde vnto him: why callest thou me good? there is none good but one/& that is God. But yf thou wylt entre in to lyfe/ kepe the commaundementes. Cōmaundementes.

The other sayde to him/Which? And Jesus sayde: breake no wedlocke/ kill not/steale not: beare not false witnes: honoure father & mother: and love thyne neighbour as thy sylfe.

And the younge man sayde vnto him: I have observed all these thingis from my youth/ what lacke I yet? And Jesus sayde vnto him yf thou wylt be perfecte/goo & sell that thou hast/& geve it to the povre/& thou shalt have treasure in heven/& come & folowe me. When ỹ younge mā heardе ỹ sayinge/he wēt awaye mourninge. for he had greate possessions.

Then Jesus sayde vnto his disciples: Verely I saye vnto you: yt is harde for a tyche mā to enter into ỹ kyngdome of heaven. And moreover I saye vnto you: it is easier for a camell to go through the eye of a nedle/then for a tyche man to enter into the kyngdome of God. When his disciples heardе that/they were excedingly amased/sayinge: who then can be saved? Jesus beheldе thē/& sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

Camell

✠ Then answered Peter/and sayde to him: Beholde/we have forsaken all & folowed the/ what shall we have? Jesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in ỹ seate of his maieste/ye which folowe me in ỹ seconde generacion shall syt also vpon .xii. seate/& iudge ỹ .xii. tribe of Israel. And whosoever forsaketh housses/or brethren/or systers/other father/or mother/or wyfe/or chyldren/or landes/ for my names sake/ ỹ same shall receave an hundred folde/& shall inheret everlastynge lyfe. ✠ Many that are fyrste shalbe laste/& the laste shalbe fyrste.

D

Covenaunt.

An hundred folde.

The .xx. Chapter.

For the

A FOr the kyngdome of heven ys lyke vn to an housholder/which went out erly in the mornynge to hyre labourers into hys vyneyarde. And he agreed w̄ the labourers for a peny a daye/& sent them into his vyneyarde. And he went out about the thyrde houre/& sawe other stondyng ydell in the market place/and sayd vnto them / go ye also into my vyneyarde: & what soever is right/ I will geve you. And they went there waye. Agayne he wēt out about the *sixte & nynthe houre/ and dyd lyke wyse. And he went out aboute the eleventhe houre and founde other stondynge ydell/& sayde vnto them: Why stonde ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to them: goo ye also into my vyneyarde/ and what so ever is right/that shall ye receave.

Mar. x. d
Lu. viij. f
Vyneyarde.

*The Iewes reken one, whē the sonne is vp an houre.

B When even was come/the lorde of the vyneyarde sayde vnto hys steward: call the labourers/and geve them their hyre/beginnyng at ỳ laste/tyll thou come to ỳ fyrste. And they whiche were hyred aboute the eleventhe houre/came & receaved every man a peny. They came ỳ fyrst/supposyng ỳ they shuld receave moare: & they like wyse receaved every man a peny. And when they had receaved it / they murmured agaynst the good man of the house saying: These laste have wrought but one houre/& thou hast made them equall vnto vs which have born ỳ burthē & heet of the daye.

He answered to one of thē sayinge: frende I do the no wronge: dyddest thou not agre w̄

me for a pẽny: Take that which is thy duty/ and go thy waye. I will geve vnto this last/ as moche as to the. Is it not lawfull for me to do as me listeth with myne awne: Is thyne eye evyll because I am good: Soo the laste shalbe fyrste/and the fyrste shalbe laste. For many are called and feawe be chosen. ✠

Last shall be fyrst. Many called.

Mar. x.d Lu. viij. f Mar. x.e. Luke. xviij.e.

✠ And Jesus ascended to Jerusalem/ & toke the. vii. disciples a parte in the waye/ & sayde to the. Beholde we goo vp to Jerusalem/ & the sonne of mã shalbe betrayed vnto ỹ chefe prestes/ & vnto the scribes/ & they shall condẽne him to deeth/and shall delyvre him to the gẽtils/to be mocked/to be scourged/ and to be crucified: & ỹ thyrd daye he shall ryse agayne.

Passion.

Mar. x.e. Mother of zebedes chyldren.

✠ Then came to hym the mother of zebedes chyldren with her sonnes/worshippynge him/and desyringe a certayne thinge of him. And he sayd vnto her: what wilt thou have: She sayde vnto him: Graunte that these my two sonnes may sit/ ỹ one on thy right hond/ & the other on ỹ lifte hond in thy kyngdome.

Jesus answered & sayd: Ye wot not what ye aye. Are ye able to drynke of the cuppe ỹ I shall drynke of/ & to be baptised wt the baptyme that I shalbe baptised with: They answered to him/that we are. And he sayd vnto thẽ: Ye shall drinke of my cup/ and shalbe baptised with the baptyme that I shalbe baptised with. But to sit on my ryght hond & on my lyft hond/is not myne to geve: but to them for whom it is prepared of my father. ✠

And whey the ten hearde this/they disdayned at

ned at ỹ two brethrē: But Jesus called them vnto him & sayde: Ye knowe ỹ the lordes of the gentyls have dominaciō over them. And they that are great/ exercise power over thē. It shall not be so amōge you. But whosoever wyll be greate amōge you/let him be youre minister: & whosoever wilbe chefe/let him be youre servaūt/evē as the sonne of man came/ not to be ministred vnto/but to minister/& to geve his lyfe for the redempcion of many. ✠ Mar. x. & Lu. xx. c. Greate.

And as they departed frō Hiericō/ moche people folowed him. And beholde two blinde men sittinge by ỹ way syde/ whē they hearde Jesus passe by/cryed saynge: Thou Lorde ỹ sonne of David have mercy on vs. And ỹ people rebuked them/be cause they shulde holde their peace. But they cryed ỹ moare/ saynge: have mercy on vs thou Lordewhich arte ỹ sonne of David. Then Jesus stode styll/ & called thē/& sayde: what will ye that I shulde do to you: They sayd to him: Lorde that oure eyes maye be opened. Jesus had cōpassion on thē/ & touched their eyes. And immediatly their eyes receaved syght. And they folowed him. Hiericho Mar. x. & Luke. xviij. c. Two blinde

¶ The. xxi. Chapter. ✠

When they drewe neye vnto Jerusalem/ & were come to Bethphage/ vnto mounte olivete: then sent Jesus two of his disciples/ saynge to thē: Go in to the toune that lyeth over agaynste you/ & anōne ye shall fynde an asse bounde/ & her colte with her: lose them & bringe them vnto me. And if eny man saye ought vnto you/ saye ye ỹ the Lorde Bethphagé. Mar. xj. & Luk. xix. An asse & a colte.

lorde hath neade of them: and streyght waye he will let them go. All this was done/to fulfyll that which was spoken by the Prophett/

Esa.lxij. & zach.ix & Joh xij.b

sayinge: Tell ye the doughter of Sion: behold thy kynge cometh vnto the meke/& sittinge vpon an asse & a colte / the fole of an asse vsed to the yooke. The disciples went & dyd as Jesus cōmaunded them/ & brought ỳ asse and the colte/and put on them their clothes/ and set him theron. And many of the people spreed their garmente in ỳ waye. Other cut doune braunches frō the trees / and strawed them in the waye. Moreover the people that went before/& they also that came after/cryed

Hosanna Psalm. cxviij.d

sayinge: Hosanna to ỳ sonne of David. Blessed be he that cometh in the name of the Lorde/Hosanna in the hyest. K

Mar.vj.b Lu.xix.g

And when he was come in to Jerusalem/ all the cyte was moved sayinge: who is this? And the people sayde: this is Jesus the Prophet of Nazareth a cyte of Galile. And Jesus

Byers & sellers.

went in to the temple of God/and cast out all them that soulde and bought in the temple/& overthrew the tables of the mony chaūgers/ & the seates of them that solde doves / & sayde to them: It is wrytten / my housse shalbe

Esa.lvj.c

called the housse of prayer. But ye have made it a denne of theves. And the blinde & the halt came to him in ỳ tēple/ & he healed thē.

Hie.vij.b

When the chefe preste & scribes sawe the marveylles that he dyd/& the chyldren cryinge in the tēple & sayinge/Hosanna to the sonne of David/they disdayned/and sayde vnto him:

him: heareſt thou what theſe ſaye? Jeſus ſayde vnto them yee: have ye never redde/ of the mouth of babes & ſuckelinge thou haſte ordeyned prayſe? And he lefte the/ & wēt out of ỹ cite vnto Bethanie/ & had his abydinge there. ✠ Psalm. viij. b. Mar. xj. b

In the morninge as he returned in to the cyte ageyne/ he hungred/ & ſpyed a fygge tree in the waye/ & came to it/ and founde nothinge ther on/ but leves only/ & ſayd to it/ never frute growe on the hence forwarde. And anō the fygge tree wyddered awaye. And when his diſciples ſawe that/ they marveled ſayinge: Howe ſone is the fygge tree wyddered awaye? Jeſus anſwered/ and ſayde vnto thē: Verely I ſaye vnto you/ yf ye ſhall have faith and ſhall not dout/ ye ſhall not only do that which I have done to the fygge tree: but alſo yf ye ſhall ſaye vnto this mountayne/ take thy ſilfe awaye/ and caſt thy ſilfe into the ſee/ it ſhalbe done. And whatſoever ye ſhall aye in prayer (if ye beleve) ye ſhall receave it. fygge tree. Mar. xj. c

✠ And when he was come in to the tēple/ the chefe preſtes and the elders of the people came vnto him as he was teachinge/ & ſayde: By what auctorite doeſt thou theſe thinge? & who gave the this power? Jeſus anſwered/ and ſayde vnto them: I alſo will aye of you a certayne queſtion/ which if ye aſſoyle me/ I in lyke wyſe wyll tell you by what auctorite I do theſe thinge. The baptime of John: whence was it? frō heve or of men? Then they reaſoned amōge them ſelves ſayinge: yf we ſhall ſaye frō hevē/ he will ſaye vnto vs: why dyd ye not Mar. xj. d Lu. xx. a Baptime of John whence.

ye not then beleve hym: But and if we shall saye of men/they feare we the people. ffor all men helde Johñ as a Prophet. And they answered Jesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges. ✠

Two sonnes.

What saye ye to this: ✠ A certayne man had two sonnes/& came to ỳ elder & sayde: sonne go & worke to daye in my vineyarde. He answered & sayde/I will not: but afterwarde repented & went. Then came he to the second/& sayde lyke wyse. And he answered and sayde: I will syr: yet wēt not. Whether of thē twayne dyd the will of the father: And they sayde vnto hym: the fyrst. Jesus sayde vnto thē: verely I saye vnto you/that the publicans & the harlotes shall come into ỳ kyngdome of God before you. ffor Johñ came vnto you in the waye of rightewesnes/and ye beleved hym not. But the publicans and the harlotes beleved hym. And yet ye (though ye sawe it) were not yet moved with repentaunce/that ye myght afterwarde have beleved hym. ✠

Publicans.

Harlotes

Mat. xij. a. Lu. xx. b. Sa. v. a. hie. ij. d

✠ Herken another similitude. Ther was a certayne housholder/which planted a vineyarde/& hedged it roūde about/& made a wynpresse in it/& bilt a tower/& let it out to husbandmen/& wēt in to a straunge coūtre. And when the tyme of the frute drewe neare/he sent his servaunte to the husbandmen/to receave the frute of it. And ỳ husbandmē caught his servaunte & bet one/kylled another/and stoned another. Agayne he sent other servante/moo

Vyneyarde that is let oute hyer.

D

they

then the fyrst: & they served them lyke wyse. But last of all/he sent vnto thē his awne sonne sayinge: they will feare my sonne. But when the husbandmen sawe the sonne/ they sayde amōge thē selves: This is the heyre: come/let vs kyll him/ & let vs take his inheritaunce to oure selves. And they caught him & thrust him out of the vineyarde/& slewe him. When the lorde of the vyneyarde commeth/ what will he do vnto those husbandmē? They sayde vnto him: he will cruellye destroye those evyll persons/& wyll let out his vyneyarde vnto other husbandmen/which shall delyver him the frute at tymes convenient.

Jesus sayde vnto thē: dyd ye never redde in the scripture? The stone which ỳ bylders refused/ỳ same is set in ỳ principall parte of ỳ corner: this was the lordes doinge/& yt is mervelous in oure eyes. Therfore saye I vnto you/the kyngdome of God shalbe take from you/& shalbe gevē to the gētyls/ which shall bringe forth the frutes of it. And whosoever shall fall on this stone/ he shalbe broken/but on whosoever it shall fall vpon/ it will grynde him to powder. And when the chefe preste & Pharises heard these similitudes/they perceaved ỳ he spake of thē. And they wēt about to laye hondē on him/ but they feared ỳ people/because they tooke him as a Prophet. ✠

Psalm. cxvij. d
Act. iiij. B
j. Pe. ij. a
Ro. ix. a
Esaie. xxviij. d

¶ The. xxii. Chapter. ✠

Luke xiiij. d. Apocaly. xix. B.

And Jesus answered and spake vnto them agayne/in similitudes sayinge. ✠ The kingdome of heyē is lyke vnto a cer-

Mariage

a certayne kynge/which maryed his sonne/& sent forth his servante/to call them that were byd to the weddinge/& they wolde not come. Ageyne he sent forth other servaunte/saynge: Tell them which are bydden: beholde I have prepared my dynner/myne oxen and my fatlinges are kylled/and all thinges are redy/come vnto the mariage. But they made light of it/and went their wayes: one to his ferme place/ a nother about his marchaundise / the remnaunt toke his seruantes and intreated them vngodly & slewe them. When the kinge heard that/he was wroth/ and send forth his warryers and distroyed those murtherers/ and brent vp their cyte.

They sayde he to his servaunutes: the wed- B
dinge was prepared. But they which were bydden/were not worthy. Go ye therfore out in to ỳ hye wayes/& as many as ye finde/byd them to the mariage. The seruaunte wẽt out in to the hie wayes/ & gaddered to gedder as many as they coulde fynde/ both good & bad/ and ỳ weddinge was furnysshed with geste.

Wedynge garment.

Then the kynge came in/ to viset the geste/& spyed there a mã which had not on a weddinge garment/and sayde vnto him: frende/ how fortuned it that thou camest in hither & hast not on a weddyng garment? And he was evẽ spechlesse. Then sayde the kynge to his ministers: take and bynde hym hand and fote/and caste hym into vtter darcknes/there shalbe wepinge & gnasshinge of teth. For many are called and feawe be chosen. ✠

Manye are called

✠ Then

Marke xij.b.c Lu.xx.d

¶ Then wēt the Pharises ¶ toke counsell how they might tāgle him in his wordē. And they sent vnto him their disciples with Herodes servauntes sayinge: Master/we knowe ẏ thou are true/¶ teachest the waye of god trulie/nether carest for eny man / for thou consydrest not mēnes estate. Tell vs therfore: how thynkest thou: Is it lawfull to geve tribute vnto Cesar or not: Jesus perceaved their wickednes/and sayde: Why tempte ye me ye ypocrites: Let me se ẏ tribute money. And they toke hym * a peny. And he sayde vnto them: whose is this ymage and superscripcion: They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar / that which is Cesars: ¶ geve vnto god/that which is goddes. ¶ When they heard that/ they marveled/and lefte hym ¶ went there waye.

Tribute to Cesar

* A penie is ever taken for that the Iewes call a sicle, and is worth x. pence sterling.

Mar.xij. Lu.xx.d Actuum xxiiij. Du.xxvj

L The same daye the Saduces came to him (which saye that there is no resurreccion) ¶ axed him sayinge: Master/ Moses bade/ẏ if a man dye havinge no chyldrē/that the brother mary his wyfe/¶ reyse vp seed vnto his brother. Ther were w vs seven brethrē/¶ the fyrste maried ¶ deceased w oute yssue/¶ lefte his wyfe vnto his brother. Lyke wise the seconde and ẏ thyrd/vnto the sevēthe. Laste of all the woman dyed also. Now in the resurrecciō/ whose wyfe shall she be of the seven: ffor all had her. Jesus answered and sayde vnto thē: ye are deceaved/¶ vnderstonde not the scriptures/nor yet the power of God. ffor in the resurreccion they nether mary nor are maryed:

Saduces

E but are

but are as the angels of God in heven.

Resurrec cion.

As touchynge the resurreccion of the deed: have ye not redde what is sayde vnto you of God/which sayeth: I am Abrahams God/& Ysaacks God/& the God of Jacob? God is not the God of the deed: but of the lyvinge. And when the people heard that/they were astonyed at his doctrine.

Sy.iij.b

Marke .vij.c.Luke.xij.e

✠ When the Pharises had heard/how ỹ he had put the Saduces to silence./they drewe to gedder/& one of them which was a doctoure of lawe/ayed a question tẽptinge him & sayinge: Master which is ỹ chefe cõmaundment in the lawe? Jesus sayde vnto him: love the Lorde thy God w̃ all thine herte/with all thy soule/& with all thy mynde. This is the fyrst & the chefe cõmaundement. And ther is another lyke vnto this. Love thyne neghbour as thy selfe. In these two commaundemẽtes hange all the lawe and the Prophetes.

D

Du.vj.a Chefe cõmaundement.

Marke .vij.d.Luke.xx.d.

Whyll the Pharises were gaddered togeder/Jesus ayed thẽ sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. He sayde vnto thẽ: how then doeth David in spirite/call him Lorde sayinge? The Lorde sayde to my Lorde/syt on my right honde: tyll I make thyne enemyes thy fote stole. Yf David call him Lorde: how is he then his sonne? And none coulde answere him ageyne one worde: nether durste eny from that daye forth/aye him eny moo questions. ✠

Davids sonne. Psalm. cx.a.

¶ The.xxiii. Chapter. ✠

They

A THey spake Jesus to the people / & to his disciples sayinge. The Scribes & the Pharises sit in *Moses seate. All therfore what soever they byd you observe / that observe and do: but after their workes do not: ffor they saye / & do not. Ye & they bynde hevy burthēs & grevous to be borne / & ley thē on mēnes shulders: but they them sylfes will not heave at them with one of their fyngers. All their workes they do / for to be sene of mē. They set abroade their philateries / and make large borders on there garmētes / & love to sit uppermooste at feastes / and to have the chefe seates in the synagoges / and gretinges in the marketes / and to be called of men Rabi.

*Moses seate is Moses doctryne, as Christes seate is Christes doctrine.
Heavie burthen. Lu. xj. g.
Philateries.
Chefe seates.
Gretynges.

B But ye shall not suffre youre selves to be called Rabi. ffor one is youre master / that is to wyt Christ / & all ye are brethrē. And call no man youre father upon the erth / for there is but one youre father / & he is in heven. Be not called maisters / for there is but one youre master / and he is Christ. He that is greatest amōge you / shalbe youre seruaunte. But whosoever exalteth him silfe / shalbe brought lowe. And he þ hilbleth him silfe / shalbe exalted. þ

Rabi.
Greate.
Exalte.

Wo be vnto you Scribes & Pharises / ypocrites / for ye shutte up the kyngdome of hevē before men: ye youre selves goo not in / nether suffre ye them that come / to enter in.

The kingedome is shut.

Wo be vnto you Scribes & Pharises ypocrites: ye devoure widowes houses / & that vnder a coloure of praying longe prayers: wherfore ye shall receave greater damnacion.

Wedowes howses.

Wo be vnto you Scribes & Pharises ypocrites/which compasse see & londe / to bringe one in to youre belefe: & when he ys brought/ ye make him two folde more the chylde of hell/then ye youre selves are.

Wo be vnto you blynd gides/ which saye whosoever sweare by the tẽple/it is no thinge: but whosoever sweare by the golde of the
Temple. temple/he offendeth. Ye foles & blinde: whether is greater/the golde/or the tẽple that sanctifieth ẏ golde. And whosoever sweareth by
Alter. the aulter it is nothinge: but whosoever sweareth by ẏ offeringe ẏ lyeth on ẏ aultre/offendeth. Ye foles & blinde: whether is greater ẏ offeringe/or ẏ aultre which sanctifieth ẏ offeringe: Whosoever therfore sweareth by ẏ aultre/sweareth by it/& by all ẏ there on is. And whosoever sweareth by the tẽple/sweareth by it/& by hym ẏ dwelleth therin. And he that sweareth by heve̅/swereth by the seate of God & by hym that sytteth ther on.

Mynt Anys. Luk. xj. f
Wo be to you Scribes & Pharises ypocrites/which tythe mynt/annyse & cõmen/& leave the waygthtyer mattres of ẏ lawe vndone: iudgemẽt/mercy/ & fayth. These ought ye to have done/& not to have left the othre vndone. Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

Judgement and mercye. Blynde gydes.
Wo be to you scribes & pharises ypocrites/ which make clene ẏ vtter syde of the cuppe/& of the platter: but within they are full of bry bery & excesse. Thou blinde Pharise / clense fyrst/the out syde of the cup and platter/that the yn-

Ynne syde.

the ynneside of them maye be clene also.

Wo be to you Scribes & Pharises ypocrites/ for ye are lyke vnto paynted tombes which appere beautyfull outwarde: but are wt in full of deed bones & of all fylthynes. So are ye/ for outwarde ye appere righteous vnto me/ whey within/ ye are full of ypocrisie and iniquite. Paynted sepulchres.

D Wo be vnto you Scribes & Pharises ypocrites: ye bylde the tombes of the Prophetes/ & garnisshe the sepulchres of the righteous/ & saye: Yf we had bene in the dayes of oure fathers/ we wolde not have bene parteners with them in the blond of the Prophetes. So they ye be witnesses vnto youre selfes / that ye are the chyldren of them which killed the prophetes. ffulfill ye lyke wyse the measure of youre fathers. Yee serpentes and generacion of vipers/ how shuld ye scape y dāpnaciō of helle? Ye buylde the tōbes.

✠ Wherfore/ beholde I sende vnto you/ prophete/ wyse men & scribes/ & of thē ye shall kyll & crucifie: & of thē ye shall scourge in youre synagoges/ & persecute from cyte to cyte/ that vpon you maye come all the righteous blonde that was sheed vpon the erth/ frō the blond of righteous Abell vnto y blond of zacharias the sonne of Barachias/ whō ye slewe betwene the tēple & y altre. Verely I say vnto you/ all these thinges shall light vpon this generacion. Hierusalem / Hierusalem which kyllest prophetes/ & stonest thē which are sent to the: how often wolde I have gadered thy chyldren to gether/ as the henne gadreth her chickēs vnder her winge/ but yewol de not: ij. Paral. xxiiij. f. Innocēt blonde. Lu. xiij. g. iiij. Sl dre. j. e.

de not: Beholde youre habitaciō shalbe lefte vnto you desolate. For I saye to you/ ye shall not se me hēce forthe/ tyll that ye saye: blessed is he that cōmeth in the name of ỹ Lorde. ¶

¶ The. xxiiii. Chapter.

Marke. xiij. a. Destruccion of the tēple

AND Jesus went out & departed frō the tēple: & his disciples came to hym/ for to shewe him the bylding of the tēple. Jesus sayde vnto thē: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another/ that shall not be cast doune.

Luke. xix. g.

And as he sat vpon the mount Olivete/ his disciples came vnto hym secretely sayinge. Tell vs when these thinges shalbe? & what signe shalbe of thy cōmynge/ & of the ende of the worlde? And Jesus answered/ and sayde vnto them: take hede that no mā deceave you.

Eph. v. b colo. ij. d Antechrist.

For many shall come in my name sayinge: I am Christ/ and shall deceave many.

Ye shall heare of warres/ & of the fame of warre: but se ỹ ye be not troubled. For all these thinges must come to passe/ but the ende is not yet. For nacio shall ryse ageynste nacio/ & realme ageynste realme: & ther shalbe pestilence/ honger and erth quakes in all quarters. All these are the beginninge of sorowes.

Jo. xv. c. & xvj. a.

They shall they put you to trouble/ & shall kyll you: & ye shalbe hated of all nacions for my names sake. And then shall many be offended/ and shall betraye one another/ and shall hate one the other. And many false Prophetes shall aryse/ and shall deceave many. And

False prophetes

because

because iniquite shall have the vppet hande/ the love of many shall abate. But he that endureth to the ende/the same shalbe safe. And this gladtidingees of the kyngdome shalbe preached in all the worlde/for a witnes vnto all nacions: and then shall the ende come.

B When ye therfore shall se ỹ abhominaciō that betokeneth desolacion/spoken of by Daniell the prophet/ stonde in ỹ holy place: let him that redeth it/ vnderstonde it. Then let them which be in Jury/flye into the moūtaynes. And let him which is on ỹ houſſe toppe/ not come downe to fet eny thinge out of his houſſe. Nether let him which is in ỹ felde/ returne backe to fetche his clothes. Wo be in those dayes to thē that are w̄ chylde/ & to thē ỹ geve sucke. But praye ỹ youre flight be not in ỹ winter/nether on ỹ saboth daye. For then shalbe greate tribulaciō/suche as was not frō the beginninge of the worlde to this tyme/ner shalbe. Ye & except those dayes shuld be shortened/there shuld no fleshe be saved: but for ỹ chosens sake/those dayes shalbe shortened.

Dani. ix.

Wynter

Electe.

Then yf eny mā shall saye vnto you: lo/here is Christ/or there is Christ: beleve it not. For there shall arise false christes/ & false prophete/ & shall do great myracles & wondres. In so mache ỹ if it were possible/ ỹ verie electe shuld be deceaved. Take hede/ I have told you before. Wherfore if they shall saye vnto you: beholde he is in ỹ desert/go not forth: beholde he is in ỹ secret places / beleve not. For as ỹ lightninge cometh out of ỹ eest & shyneth

Mar. xiij
Luke.
xvij. c.

shyneth vnto the weest: so shall the cõmynge of the sonne of mã be. For wheresoever a deed karkas is/evẽ thyther will the egles resorte.

Mar. viij
c. Lu. xxj
c. Szech. xxxij. b.
Sa. viij
Johe. iij. c

Immediatly after the tribulacios of those dayes/shall the sunne be derkened: & ỹ mone shall not geve hir light/& the starre shall fall from hevẽ/& the powers of hevẽ shall move. And then shall appere the sygne of the sonne of man in heven. And then shall all the kynredde of the erth morne/& they shall se the sonne of man come in the cloudes of heven with power & greate glorie. And he shall sende his angeles with the greate voyce of a trõpe/and they shall gader to gether his chosen/ from the fower wyndes/and from the one ende of the worlde to the other.

¶ Fygge tree.

Mar. viij
Luk. xxj.

Learne a similitude of the fygge tree: when his braunches are yet tender & his leves sprõge/ye knowe that sommer is nye. So lyke wyse ye/when ye see all these thynges/be ye sure that it is neare/even at the dores. Verely I saye vnto you/that this generacion shall not passe tyll all these be fulfilled. Heven & erth shall perisshe: but my wordes shall abyde. But of that daye and houre knoweth no man/ no not ỹ angels of hevẽ/but my father only.

Genesis vij. b.
Noe.

As the tyme of Noe was/so lyke wyse shall the cõminge of ỹ sonne of man be. For as in ỹ dayes before ỹ floud: they dyd eate & drynke/mary & were maried/evẽ vnto ỹ daye that Noe entred in to the shyppe/& knewe of nothynge/tyll the floude came & toke them all awaye. So shall also the commynge of the sonne

ſonne of man be. Then two ſhalbe in the fel-
dees/the one ſhalbe receaved/& the other ſhal- lu. xbij. g
be refuſed/two ſhalbe gryndinge at ỳ mylle ỳ
one ſhalbe receaved/& ỳ other ſhalbe refuſed.

Wake therfore/becauſe ye knowe not what Marc.
houre youre maſter wylle come. Of this be ſu- xiij. e.
re/that yf the good man of the houſſe knewe Wake/
what houre the thefe wolde come: he wolde Luk.
ſuerly watche/and not ſuffre his houſſe to be xiij. e.
brokē vppe. Therfore be ye alſo redy/for in ỳ
houre ye thinke he wolde not: wylle the ſonne
of mā come. If there be any faithfull ſervaūt
and wyſe/whome his maſter hath made ruler
over his houſholde to geve thē meate in ſea-
ſon cōvenient: happy is that ſervaunt whom faithful
his maſter (when he cometh) ſhalle finde ſo ſervaunt.
doinge. Verely I ſaye vnto you/he ſhalle make
him ruler over alle his goodes. But & yf that Evell
evill ſervaūt ſhalle ſaye in his herte/my maſter ſervaūt.
wylle defer his cōmynge/& beginne to ſmyte
his felowes/ye and to eate and to drinke with
the dronkē: that ſervaunte maſter wylle come
in a daye when he loketh not for him/& in an
houre ỳ he is not ware of/& wylle devyde him/
and geve him his rewarde with ypocrites.
There ſhalbe wepinge & gnaſſhinge of tethe.

The. xxb. Chapter.

THey ỳ kyngdome of heven ſhalbe lyke Virgens.
ned vnto. x. virgins/which toke their
lampes/& wēt to mete the brydgrome:
fyve of them were folyſſhe/& fyve were wyſe.
The folyſſhe toke their lampes/but toke no-
ne oyle w̄ thē. But ỳ wyſe tooke oyle w̄ thē

in their vessellꝭ w̄ their lampes also. Whill the brydgrome tarved/all slombred & slepte. And even at mydnyght/there was a crye made: behold e/the brydgrome cometh / goo out against him. Then all those virgins arose/& prepared their lampes. And ỹ folysshe sayde to ỹ wyse: geve vs of youre oyle/for oure lampes goo out: but ỹ wyse answered sayinge. Not so/lest ther be not ynough for vs & you: but goo rather to them ỹ sell/& by for youre selves. And whill they went to bye/ ỹ brydgrome came: & they ỹ were redy/went in with him to ỹ weddinge/& the gate was shett vp: After warde came also ỹ other virgins sayinge: master master/open to vs. Bnt he answered & sayde: verely I saye vnto you: I knowe not you. Watche there fore: for ye knowe neither the daye nor yet the houre/when the sonne of man shall come.

Watche

Luce .xix.b

✠ Lykwyse as a certeyne mā redy to take his iorney to a straunge coūtre/called his servaūtes & delivered to them his goodꝭ. And vnto one he gave. v. talentꝭ/to another . ii . and to another one: to every man after his abilite/ and streyght waye departed. Then he that had receaved the fyve talentes/went and bestowed them/and wanne other fyve talentꝭ. Lykwyse he that receaved. ii. gayned other. ii. But he ỹ receaved ỹ one/went & digged a pit in the erth & hyd his masters money. After a longe season ỹ lorde of those servaunte came & rekened with thē. Then came he ỹ had receaved fyve talentꝭ/& brought other fyve talentes

Talente

B

lentes

kentes sayinge: master/ thou deliveredst vnto me fyve talente: beholde I have gayned w̄ thē fyve talente moo. Thē his master sayde vnto him: well good servaūt & faithfull. Thou hast bene faithfull in lytell/ I will make the ruler over moche: entre in into thy masters ioye. Also he that receaved. ii. talente/ came & sayde: master/ thou deliveredest vnto me. ii. talentes: beholde/ I have wone. ii. other talentes with them. And his master sayde vnto him/ well good servaunt & faithfull. Thou hast bene faithfull in lytell/ I wyll make the ruler over moche: go in into thy masters ioye. ✠

Then he which had receaved ỹ one talent/ came/ & sayd: master/ I considered ỹ thou wast an harde man/ which repest where thou sowedst not/ & gaddrest where thou strawedst not/ & was therfore afrayde/ & went & hyd thy talent in ỹ erth: Beholde/ thou hast thyn awne. His master answered and sayde vnto him: thou evyll servaūt & slewthfull/ thou knewest ỹ I repe where I sowed not/ & gaddre where I strawed not: thou oughtest therfore to have had my money to ỹ chaūgers/ & then at my cō mynge shulde I have receaved myne awne with vauntage. Take therfore the talent from him/ & geve it vnto hym which hath. x. talente for vnto every man that hath shalbe geven/ and he shall have aboundance: and from him that hath not/ shalbe taken awaye/ even that he hath. And cast ỹ vnprofitable servaunt into vtter dercknes: there shalbe wepynge and gnasshinge of teeth. Couenaunt. Mar. iiij. c. Lu. viij c. & xix. d

✠ When

The iudgement.

Shepe.

Gootes.

Esaie. lviij. b. Ezech. xxxiij. b.

Eccles. Bij. d.

Covenaunt.

Psal. vj. c Lu. xiij. f

¶ When the sonne of mā cometh in his glorie/ & all the holy angels w̄ him/then shall he syt vpon the seate of his glorie/ & before him shalbe Gadered all nacions. And he shall seperate thē one from a nother/as a shepherde deuideth the shepe from the gootes. And he shall set the shepe on his right honde/ & the gotes on the lyfte. Then shall the kynge saye to them on his right honde: Come ye blessed chyldren of my father/inheret ye the kyngdō prepared for you from the beginninge of the worlde. ffor I was anhongred / and ye gave me meate. I thursted/and ye gave me drinke. I was herbourlesse/and ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in preson and ye came vnto me. Then shall ẏ righteous answere him sayinge master/whē sawe we ẏ anhongred/ & feed there or a thurst/ & gave ẏ drinke: when sawe we ẏ herbourlesse/ & lodged there or naked & clothed there or when sawe we the sicke or in preson/ & came vnto ther: And ẏ kynge shall answere & saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of ẏ leest of these my brethren/ye have done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye coursed/into everlastinge fire/which is prepared for the devyll and his angels. ffor I was an hungred/and ye gave me no meate. I thursted/and ye gave me no drinke. I was herbourlesse/and ye lodged me not. I was naked/ and ye clothed me not. I was sicke and in preson/

son/and ye visited me not.

They shall they also answere him sayinge: master when sawe we the any hungred / or a thurst/ or herbourlesse/or naked/or sicke/or in preson/and did not ministre vnto the? They shall he answere thē and saye: Verely I saye vnto you/in as moche as ye did it not to one of ỹ leest of these/ye did it not to me. And these shall go into everlastinge payne: And the righteous into lyfe eternall. ℣

Covenaunt.

Joan. v. c

¶ The. xxvi. Chapter.

The passion. Mar. xiiij a. Luk. xxij. a.

AND it came to passe/when Jesus had fynisshed all these sayinges/he sayd vnto his disciples: ✠ Ye knowe that after ii. dayes shalbe ester/ and the sonne of man shalbe delyvered to be crucified.

Cayphas

Then assembled togedder the chefe prestes and the scribes and the elders of the people to the palice of the hye preste/called Cayphas/ and heelde a counsell/how they mygt take Jesus by suttelte and kyll him. But they sayd/ not on the holy daye/lest eny vproure aryse amonge the people.

Jo. xij. a. Marc. xiiij. a.

She is annoynted.

When Jesus was in Bethany/in the house of Symon the leper / there came vnto him a woman/which had an alablaster boye of precious oyntment/and powred it on his heed/as he sate at the bourde. When his disciples sawe that/they had indignacion sayinge: what neded this wast? This oyntmēt myght have bene well solde/ and geven to the povre. When Jesus vnderstod that/he sayde vnto thē: why trouble ye the woman? She hath wrought a

good

good worke apon me. For ye shall have povre folcke alwayes with you: but me shall ye not have all wayes. And in ỹ she casted this oynt ment on my bodye/she dyd it to burye me wt all. Verely I saye vnto you/whereseever this gospell shalbe preached throughoute all the worlde/there shall also this that she hath done/be tolde for a memoriall of her.

B

He is sold de. Marci. xiiij.b. Lu.xxii. a.

Then one of the twelve called Judas Iscarioth/went vnto the chefe prestes/and sayd: what will ye geve me/and I will deliver him vnto you? And they apoynted vnto him thirty peces of sylver. And from that tyme he sought oportunite to betraye him.

Marci. xiiij.b. Lu.xxii. a.

The fyrst daye of swete breed ỹ disciples cam to Jesus sayinge vnto him: where wylt thou that we prepare for ỹ to eate ỹ pasi hall lambe? And he sayd: Go into the cite/vnto soche a man/and saye to him: the master sayeth/ my tyme is at hande/I will kepe myne ester at thy housse with my disciples. And the disciples did as Jesus had apoynted them/and made redy the esterlambe.

Mar.xiiij Lu.xxij.b Jo.xiij. b

When the even was come/he sate doune wt the.xii. And as they dyd eate/he sayde: Verely I saye vnto you/that one of you shall betraye me. And they were exceadinge sorowfull/& beganne every one of thē to saye vnto him: is it I master? He answered & sayde: he ỹ deppeth his honde wt me in ỹ disshe/the same shall betraye me. The sonne of mā goeth as it is writ

Psa.xl.c

teyn of him: but wo be to ỹ mā/by whom ỹ sonne of man shalbe betrayed. It had bene good

for

for that man/yf he had nevet bene borne.

The institucion of the sacrament. j. cor. xj. c Lu. xxij.

Then Judas wich betrayed him/answered and sayde: is it I master? He sayde vnto him: thou hast sayde. As they dyd eate/ Jesus toke breed & gave thankes/brake it/& gave it to the disciples/& sayde: Take/eate/this is my body. And he toke the cup/and thanked/and gave it them/ sayinge: drinke of it every one. For this is my blonde of the new testament/ that shalbe shedde for many/ for the remission of synnes. I saye vnto you: I will not drinke hence forth of this frute of the vyne tree/ vntyll that daye/ when I shall drinke it new with you in my fathers kyngdome.

Mar. xiiij c. Luk. xxij. b. Jo. xviij. a. zacha. xiij. c. mar. xiiij c. & xvj. b

And when they had sayde grace/they went out into mounte olyvete. Then sayd Jesus vnto them: all ye shall be offended by me this night. For it is wrytten. I will smyte ỳ shepe herde/& the shepe of ỳ flocke shalbe scattered abroode. But after I am rysen ageyne/ I will goo before you into Galile. Peter answered/ & sayde vnto him: though all men shulde be offended by ỳ/ yet wolde I never be offended. Jesus sayde vnto him. Verely I saye vnto ỳ/ that this same night before the cocke crowe thou shalt denye me thrise. Peter sayde vnto him: Yf I shulde dye with ỳ/ yet wolde I not denye ỳ. Lyke wyse also sayde all ỳ disciples.

Mar. xiiij c. Lu. xxij b. Joan. xiij. d.

Then went Jesus with them into a place which is called Gethsemane/ and sayde vnto the disciples/ syt ye here/ whyll I go & praye ponder. And he toke with him Peter and the two soynes of zebede/ & began to wepe sorowfull

Mar. xiiij d. Luk. xxij. d.

full and to be in an agonye. Then sayd Jesus vnto them: my soule is hevy even vnto the deeth. Tary ye here & watche w̄ me. And he went a lytell aparte/and fell flat on his face/ and prayed sayinge: O my father/yf it be possible/let this cuppe passe from me: nevertheless/not as I wyll/but as thou wylt. And he came vnto the disciples/and founde them a slepe/and sayde to Peter: what/coulde ye not watche with me one houre: watche & praye/ that ye fall not into temptacion. The spirite is willynge/but the flesshe is weake.

He armeth him selfe agaynst the passion.

He went awaye once moare/& prayed/sayinge: O my father/yf this cuppe can not passe away from me/but yͤ I drinke of it/thy wyll be fulfylled. And he came/& founde thē a slepe agayne. ffor their eyes were hevy. And he lefte them & went agayne and prayed yͤ thrid tyme sayinge yͤ same wordes. Then came he to his disciples & sayd vnto them: Slepe hence forth & take youre reest. Take hede the houre is at honde/& yͤ sonne of man shalbe betrayed into yͤ hondes of synners. Ryse/let vs be goinge: beholde/he is at honde yͤ shall betraye me. While he yet spake: lo/Judas one of yͤ xii. came & w̄ him a greate multitude w̄ swerdes & staves/sent from the chefe prestes & elders of the people. And he that betrayed him/had geven thē a token/sayinge: whosoever I kysse/yͤ same is he/ley honde on him. And forth w̄ all he came to Jesus/& sayde: hayle master/ and kyssed him. And Jesus sayde vnto him: frende/wherfore arte thou come? Then came they

Marc. xiiij. c. Lu. xxij. c. Johan. xviij. a.

He is betrayed.

they and layed hondes on Jesus & toke him.
And beholde/one of them which were with Jesus/stretched oute his honde and drue his swearde/and stroke a servaunt of the hye preste/and smote of his eare. Then sayde Jesus vnto him: put vp thy swearde into his sheathe. For all that ley hond on ỳ swearde/ shall perisshe with ỳ swearde. Ether thinkest thou that I cannot now praye to my father/& he shall geve me moo then. xii. legions of angelles? But how then shuld the scriptures be fulfylled: for so must it be.

Gen. xv. a
apo. viij. c

Saie. liiij. c.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with sweardes & staves for to take me. I sate daylie teachinge in the temple amõge you and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fleed. And they toke Jesus and leed him to Cayphas the hye preeste/where the Scribes and the Elders where assembled. And Peter folowed him a fatre of/ vnto the hye prestes place: and went in/and sate with the servauntes/to se the ende.

thre. iiij. d

Mar.. viiij. f. lu. xvij. f Jo. viij. e He is taken.

The chefe prestes and the elders / and all the counsell/sought false witnes agenste Jesus/ for to put him to deeth/but founde none: in somoche that when many false witnesses cam/ vet founde they none. At the last came two false witnesses and sayd: This felowe sayde: I can distroye the temple of God/and bylde it agayne in. iii. dayes.

He is falselye accused.

Jo. ij. d.

And the chefe preste arose/& sayde to him: answerest thou nothinge? How is it yͤ these beare witnes ageynst the? But Jesus helde his peace: And the chefe Preeste answered/ and sayd to him: I charge the in the name of the lyvinge God/that thou tell vs/whether thou be Christ the sonne of God. Jesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you/hereafter shall ye se the sonne of mā syttinge on the right honde of power/and come in the clowddes of the skye.

Then the hye preste rent his clothes sayinge: he hath blasphemed: what nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: what thinke ye? They answered and sayd: he his worthy to dye. Then spat they in his face/ and boffeted him with fistes. And other smote him with the palme of their hondes on yͤ face/sayinge: tell vs thou Christ/who is he that smote the? G

Peter sate with out in the palice. And a damsell came to him sayinge: Thou also waste wͭ Jesus of Galilee: but he denyed before thē all sayinge: I woot not what thou sayst. When he was goone out into the poorche/ a nother wenche sawe him/& sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an oothe that he knew the man. And after a whyle came vnto him they yͤ stode bye/ and sayde vnto Peter: suerly thou arte even one of thē/for thy speache bewrayeth yͤ. Then beganne he to course & to sweare/that he knewe not

mar. viiij
Lu. xxij f
Jo. xviij c
Peter denyeth.

we not the may. And immedyatly the cocke krewe. And Peter remembred the wordes of Jesu which sayde vnto him: before the cocke crowe/thou shalt deny me thryse: and went out at the dores and wepte bitterly.

¶ The. xxvii. Chapter.

When the mornynge was come/all ỳ chefe prestes & the elders of ỳ people helde a counsayle agenst Jesu/to put him to deeth/& brought him bounde & delivered him vnto Poncius Pilate the debite. mar. xv. a. Luk. xxiij. a. He is delyvered to Pilate

Then when Judas which betrayed him/ sawe that he was condempned / he repented him sylfe/and brought ageyne the. xxx. plattes of sylver to ỳ chefe prestes & elders sayinge: I have synned betrayinge the innocent bloud. And they sayde: what is that to vs? Se thou to that. And he cast doune the sylver plattes in the temple and departed/and went and hounge him sylfe. Judas

And the chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury/because it is the pryce of bloud. And they toke counsell / and bought with them a potters felde to bury strangers in. Wherfore that felde is called the felde of bloud/vntyll this daye. Then was fulfylled/ that which was spoken by Jeremy the Prophet sayinge: & they toke. xxx. sylver platte/ the prise of him that was valued/whom they bought of the chyldren of Israel/and they gave them for the potters felde/as the Lorde appoynted me. Actu. i. Zach. xi. c

Jesus stode before the debite: and the debite ayed him sayinge: Arte thou the kynge of ỹ Jues? Jesus sayd vnto him: Thou sayest/ and whey he was accused of ỹ chefe prestes & elders he answered nothinge. Then sayd Pilate vnto him: hearest thou not how many thinges they laye ageynste ỹ? And he answered him to never a worde: in somoche that the debite marveylled greatlie.

Mar. vb. a. Luk. xviij. a.

He holdeth his peace.

At that feest/ the debite was wonte to deliver vnto ỹ people a presoner/ whom they wolde desyer. He had then a notable presoner/ called Barrabas. And when they were gadered together/ Pilate sayde vnto thē: whether wyll ye that J geve losse vnto you/ Barrabas or Jesus which is called Christ? ffor he knewe well/ that for envie they had delivred him.

Barrabas

When he was set doune to geve iudgemēt/ his wyfe sent to him sayinge: have thou nothinge to do with that iuste man. ffor J have suffered many thinges this daye in adreame about him.

But the chefe preestes and the elders had parswaded the people/ that they shulde aye Barrabas/ & shulde destroye Jesus. Then the debite answered and sayde vnto them: whether of the twayne wyll ye that J let loosse vnto you? And they sayde/ Barrabae. Pilate sayde vnto them: what shall J do then with Jesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified.

Mar. xv. b. Luk. xviij. b. Jo. xviij. & xix. c

B

Whey

When Pilate sawe that he prevayled nothinge/but that moare busines was made/he toke water and wasshed his hondes before ỹ people sayinge: I am innocent of the bloud of this *iuste person/& that ye shall se. Then answered all the people and sayde:his bloud be on vs/and on oure chyldren. Then let he Barrabas loose vnto them/and scourged Jesus and delivered him to be crucified.

*His iudge cõfesseth him an innocent.

He is scourged

Then the soudeours of the debite toke Jesus vnto the comen hall/and gaddered vnto him all the company. And they stripped him and put on him a purpyll roobe/and platted a croune of thornes and put vpon his heed/& a rede in his ryght honde:and bowed their knees before him/and mocked him/saying:hayle kinge of the Jewes:& spitted vpon him/& toke the rede and smoote him on the heed.

Mar.xv. b.Jo.xix a.

He is crowned.

And when they had mocked him/they toke the robe of him ageyne/and put his awne reymẽt on him/& leed him awaye to crucify him. And as they came out/they fonnde a man of Cyren/named Simon:him they compelled to beare his crosse. And whẽ they cam vntoỹ place/called Golgotha(that is to saye/a place of deed mens sculles) they gave him veneger to drinke mengled with gall. And when he had tasted therof/he wolde not drinke.

Mar.xv. b.Luk. xxiij.d. Joh.xix.

He drinketh veneger & gal

When they had crucified him/they parted his garmentes/and did cast lottes:to fulfyll that was spoken by the prophet. They deuyded my garmẽte amonge them:& apon my vesture did cast loottes. And they sate and watched

He is crucified.

ched him there. And they set vp over his heed the cause of his deeth written. This is Jesus the kynge of the Jewes. And ther were two theves crucified with him/one on ỹ right honde/and a nother on the lyfte.

He is rayled on.

They that passed by/revyled him waggynge ther heeddes and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes/save thy sylfe. If thou be ỹ sonne of God/come doune from the crosse. Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: He saved other/him sylfe he can not save. If he be ỹ kynge of Israel: let him now come doune from the crosse/ and we will beleve him. He trusted in God/ let him deliver him now/yf he will have him: for he sayde/I am the sonne of God. That same also the theves which were crucified with him/cast in his tethe.

From the sixte houre was there dercknes over all the londe vnto the nynth houre. And about ỹ nynth houre Jesus cryed with a loude voyce/ sayinge: Eli Eli lama asbathani. That is to saye/my God/my God/why hast thou forsaken me? Some of them that stode there/when they herde that/sayde: This man calleth for Helyas. And streyght waye one of them ranne & toke a sponge and filled it full of veneger/and put it on a rede/and gave him to drinke. Other sayde/let be: let vs se whyther Helyas will come and deliver him. Jesus cryed agayne with a lowde voyce & yelded vp the goost.

Psalm. xxj. a

He geveth vp ỹ goost.

And be-

And beholde the vayle of the temple dyd rent in twayne from ỹ toppe to the bottome/ & the erth dyd quake/and the stones dyd rent/ and graves dyd open: & the bodies of many sainctes which slept/arose and came out of ỹ graves after his resurrection/and came into the holy cite/and appered vnto many.

The vayle renteth

Deed bodyes arise.

When the Centurion and they that were with him watchinge Jesus/sawe ỹ erth quake and those thinges which hapened/they feared greatly sayinge. Of a surete this was the sonne of God.

And many wemen were there/beholdinge him a farre of/which folowed Jesus frō Galile/ministringe vnto him. Amonge which was Mary Magdalen/& Mary the mother of James & Joses/& ỹ mother of zebedes chyldren.

G When the even was come/there came a ryche man of Aramathia named Joseph/which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. And Joseph toke the body/and wrapped it in a clene lynnyn clooth/and put it in his newe tombe/which he had hewen out/even in the roke/and rolled a greate stone to the doze of ỹ sepulcre/and departed. And there was Mary Magdalene & the other Mary sittynge over ageynste the sepulcre.

Mar. xv. d. Luk. xxiiij. g. Johan. xxix. g.

He is buryed.

The nexte daye that foloweth good fryday/the hye prestes & pharises got them selves to Pilate and sayde: Syr/we remember/ ỹ this deceaver sayde whyll he was yet alyve

After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll ỳ thyrd daye/lest paraventure his disciples come/and steale him awaye/& saye vnto the people/he is rysen from deeth/& the laste errour be worsse then the fyrst. Pilate sayde vnto them. Take watche men: Go/and make it as sure as ye can. And they went and made the sepulcre sure with watche men/and sealed the stone. ✠

He is watched for rysinge againe

¶ The. xxviii. Chapter. ✠

Mar. xvj. Jo. xx. c.

THe Sabboth daye at even which dauneth the morowe after the Sabboth/ Mary Magdalene and the other Mary came to se the sepulcre.

And beholde ther was a greate erth quake. For the angell of ỳ lorde descended from heven: & came and rowlled backe the stone from the dore/and sate apon it. His countenaunce was lyke lyghtnynge/and his rayment whyte as snowe. And for feare of him the kepers were astunnyed/and be came as deed men.

The angell answered/and sayde to the wemen/ feare ye not. I knowe ỳ ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come/and se the place where the lorde was put: & goo quickly and tell his disciples ỳ he is rysen from deeth. And beholde/he will go before you into Galile/there ye shall se him. Lo I have tolde you. ✠

✠ And they departed quickly from the sepulcre with feare and greate Joye: & did runne to bringe his disciples worde. And as they went

went to tell his disciples: Beholde/ Jesus met them sayinge: All hayle. And they came and held him by the fete & worshipped him. Then sayde Jesus vnto them: be not afrayde. Go & tell my brethren/ that they goo in to Galile/ & there shall they se me.

¶ When they were gone: beholde/ some of the kepers came in to the cyte/ and shewed vnto the hie prestes/ all the thinges that were hapened. And they gadered them to gedder with the elders/ and toke counsell & gave large money vnto the soudiers sayinge: Saye that his disciples came by nyght/ & stole him awaye whill ye slept. And if this come to the rulers eares/ we wyll pease him/ & save you harmeles. And they toke the money & dyd as they were taught. And this sayinge is noysed amonge the Jewes vnto this daye. ✠

D ✠ Then the. xi. disciples went awaye into Galile/ in to a mountayne where Jesus had appoynted them. And when they sawe hym/ they worshipped him. But some of them doubted. And Jesus came and spake vnto them sayinge: All power ys geven vnto me in heven/ & in erth. Go therfore and teache all nacions/ baptysinge them in the name of the father/ & the sonne/ & the holy goost: Teachinge them to observe all thynges/ what soever I commaunded you. And lo I am with you all waye/ even vntyll the ende of the worlde. ✠ Mar. xvi. All power.

Here endeth the Gospell of S. Mathew.